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CHRONICLE

The President's Itinerary.—Fifteen warships will be assembled on Aug. 5 off Provincetown, Mass., when President Taft will have his first view of the Atlantic fleet as commander-in-chief of the army and navy of the United States. The President will review the battle-ships from the bridge of the Mayflower. The Mayflower, with the President on board, will be at Eastport on July 19; at Bar Harbor from the 20th to the 23d; thence to Ellsworth, Islesboro, and a cruise in and around Casco Bay until the 27th; there will also be a visit to York Harbor, and Beverly will be reached on the 28th. President Taft will not give serious thought to filling vacancies in the United States Supreme Court before the fall. An extra session of the Senate may be called in October to confirm appointees to the Supreme Court, and thus facilitate the rehearing of the Standard Oil and Tobacco and Corporation Tax cases. Official announcement of the new chief justice of the Supreme Court will not be made until the President is ready to send in the nomination to the Senate.

Decisions in Railway Rates.—Exercising the power granted it by the new railroad law, the Interstate Commerce Commission has suspended the proposed general increase in freight rates recently announced by various Eastern and Western railroads pending an investigation of the reasonableness of the new tariffs. These tariffs were to become effective on August 1. The recently proposed advances in the freight rates on cattle

and dressed beef between Chicago and New York were not suspended; nor in the case of the New Jersey commuters was any order made restraining the new rates from going into effect on July 20. In the near future, on its own initiative and without awaiting complaint, the commission will make a thorough inquiry into the reasonableness of the new commutation rates which are to be charged beginning this week on the seven great railroads which daily carry tens of thousands of passengers from New Jersey points to New York.

Sympathetic Strike Forbidden.—The United States Circuit Court has issued an injunction to prevent a sympathetic strike on the part of carpenters and joiners at work on the Protestant Cathedral of St. John the Divine. The injunction is directed against the leaders and individual members of the labor organizations affected and not against them as bodies. There have been threats of labor trouble of a serious nature at the cathedral owing to the use of interior trim made by a Boston firm. The particular acts enjoined in this case are the calling out of the employees in other trades who have no grievances against their employers, and the notification of owners, builders, architects and third persons that they are likely to have their operations held up if they use the complainants' trim. Judge Ward, who handed down the decision, says: "The right of workmen to unite for their own protection is undoubted, and so is their right to strike peaceably because of grievances. But their right to combine for the purpose of calling out the workmen of other employers who have

no grievances or to threaten owners, builders and architects that their contracts will be held up if they or any of their subcontractors use the complainants' trim, is quite another affair. To take the converse of the proposition, will the defendants admit that employers may combine to prevent any employer from using union labor? May the employers agree not to sell to, or to contract with, any one who deals with an employer who uses union labor? Either of these propositions is destructive of the right of freedom to labor for or to employ the labor of any one a laborer or an employer wishes. . . . If the struggle is persisted in between labor and capital to establish a contrary view, ultimately either the workmen or the employers will be reduced to a condition of involuntary servitude."

New Bureau of Mines.—The bureau of mines, created at the last session of Congress as a coordinate division of the interior department, has assumed actual existence with George Otis Smith, director of the Geological Survey, acting as its chief. Mr. Smith will preside over the new office, and retain his position as director of the Survey, until a permanent head is appointed.

Mexico Controls Railways.—The Mexican government is now in direct control of the important railways of that country. The Mexican International railroad, built by the late C. P. Huntington, and the Mexican Pacific railway, built by the old Mexican Central and inaugurated by President Diaz in December, 1908, have passed into the possession of the National Railways of Mexico. The transfer was merely formal, as these two roads some time ago, through the acquisition of a majority ownership of the stock, became a part of the government's system of railways.

Colombia's New President.—On July 16, it was officially announced from Bogotá, that a new president had been elected to succeed the present incumbent, Gen. Ramon Gonzales Valencia, who was chosen some time since to fill the unexpired term of President Rafael Reyes, after the latter had left the country. The successful candidate for first place in the Republic of Colombia is Carlos E. Restrepo, recently Vice-President of the House of Representatives. As first presidential substitute, Gen. Valencia was named, and Dr. Jose Concha, Colombian Minister to France, was elected second substitute.

Manitoba Elections.—The general elections for the Province of Manitoba, on July 11, resulted in a new victory for the Roblin Government, which has been in power ten years. The Conservatives secured twenty-seven out of a total of forty-one seats, and the Liberal Opposition fourteen, giving Premier Roblin a majority of thirteen. As the standing of the parties was twenty-seven to twelve in the last parliament elected three years ago, it will be seen that, in spite of the strenuous cam-

paign carried on by the Liberals, who entertained great hopes of victory, the political situation remains practically unchanged. The Conservatives gained six constituencies, while the Liberals gained five. The Liberals deplore the loss of Mr. Edward Brown, whose defeat in South Winnipeg the Liberal *Manitoba Free Press*, the most widely circulated daily in the Canadian West, declares to be "nothing short of a public calamity." Premier Roblin, who was opposed by Mr. W. F. Osborne, a distinguished professor of Wesley College and one of the most prominent members of the University of Manitoba, defeated him by 350 votes. Hon. J. H. Howden, Provincial Secretary, was elected by acclamation, and the other Cabinet Ministers won by increased majorities. Sir Wilfried Laurier timed his arrival in Winnipeg for the day after the exciting elections, so as not in any way to influence the result. His reception there and in the whole province has been enthusiastic.

Conflagrations in Canada.—The fire which started on July 11 at the Richard Lumber Company's mills, in Campbellton, New Brunswick, the largest cedar shingle centre in eastern America, burned one thousand buildings, made about five thousand persons homeless and caused a financial loss of nearly three million dollars, but happily without loss of life. Among the important buildings destroyed are the Catholic, Methodist, Baptist, Presbyterian and two Anglican churches, the Catholic convent, the town hospital, opera house, high school, Federal Government building, two newspaper offices, a dozen mills, the International Railway station, round house and machine shops and all the stores of the town, which, with a population of slightly more than five thousand, has only seven houses standing on its outskirts. On the same day the Catholic church and St. Anne's convent at Nanaimo, British Columbia, were destroyed with all their contents, but with no loss of life. Forty orphans in the convent were rescued in time. The damage is estimated at \$250,000.

International Railway Commission.—Mr. J. P. Mabee, chairman of the Railway Commission of Canada, having suggested the creation of an international railway commission or board between Canada and the United States, Mr. Martin A. Knapp, chairman of the Interstate Commerce Commission, designated by Mr. Knox, Secretary of State, to confer with Mr. Mabee, says this would require concurrent legislation by Congress and the Canadian Parliament, or by a treaty between the United States and Great Britain in behalf of Canada. Mr. Mabee and Mr. Knox agree that the board should be composed of one or more members of the Interstate Commerce Commission and of the Canadian Railway Commission. They might be designated by the respective chairmen or appointed by the President and the Governor General. The need for this international board arises from the enormous growth of trade between the

United States and Canada. The total value of the trade, combining exports and imports, is nearly four times what it was twenty years ago. Yet all this time the Interstate Commerce Commission, whose authority necessarily ends at the border, has always hesitated to interfere with through rate agreements in Canada because that would necessitate making out new bills of lading and would amount practically to a reshipping. Meanwhile the number of railways crossing the border from the Atlantic to the Pacific is increasing and thus adding to the difficulty. At present there is no law by which, for instance, a Montreal manufacturer, wishing to market his product in Philadelphia, can compel the railways to give him a through rate.

Great Britain.—The Regency Bill was introduced, providing for the administration of the Government in case the Crown should descend to any issue of the King, who was under 18; prohibiting the marriage of the sovereign during the regency without the consent of Regent and Parliament, and declaring the abettors of such marriage guilty of treason and that the regent could not become or marry a Catholic nor give the Royal assent to any Bill altering the Act of Settlement and Protestant succession. The religious clause was objected to by many as in violation of liberty of conscience and religious equality. Mr. Churchill's only defence was that precedent and public opinion demanded it.—The Mines Accidents Bill, by Mr. Masterman, providing for protective apparatus and compensation for miners, was passed without a division.—A Bill introduced by Mr. Churchill and likely to pass unopposed, provides for not more than 60 hours' work a week for shop assistants, for a universal half holiday and for Sunday closing, with necessary exceptions.—The limited Woman's Suffrage Bill passed the second reading by a large majority, but was held over by a still larger one.—The Income Tax resolution, which was practically the same as in the Budget Bill of last year, was agreed to in the Committee of Ways and Means, July 8.—Mr. Asquith announced that they had reduced the National Debt by \$55,000,000 during the year, and Mr. Lloyd George asserted that the revenue was in excess of his estimates in every particular, except regarding the whisky tax. There was an increase during the year of \$165,000,000 in imports, and \$139,000,000 in exports.—There is a movement in London to prevent the exhibition of the Reno prize fight pictures.

Ireland.—The King's Accession Declaration Bill threw a damper on the Orange celebrations of July 12, which had been planned more elaborately than usual. Mr. Long, M. P., late Chief Secretary for Ireland and leader of the Irish Unionists, and Mr. Ian Malcolm, Chief Unionist agent in London, were to be the principal speakers in Belfast, but their support of the Bill made them unwelcome at a meeting which was to condemn it,

and the Orangemen were left to defend the Protestant cause alone.—A debate in the House of Commons elicited the fact that 50,000 Laborers' Cottages have been built in Ireland since 1883. Mr. Clancy stated that laborers' dwellings in many places are still in a deplorable condition, and only their "religious faith kept them in a state of morality unparalleled in any other civilized country." Mr. Birrell promised \$5,000,000 at 2½ per cent. (to be raised chiefly from Irish sources) to complete the work and remarked on "the contrast between the barbarity of the dwellings and the civility and good manners of the people who lived in them," whom he found "as well qualified to show hospitality and give a kindly greeting as any people in the whole dominions of the King." It transpired that Ulster, all whose members were in agreement on the vote, had made least provision for the laborers. There were two other parliamentary debates on Irish subjects. Lord Londonderry wanted the Crimes Act renewed, but had to admit that Ireland generally was in a peaceful condition, and the only crime he instanced was cattle-driving in a few districts. Mr. Birrell showed that Ireland compared favorably with England, where the judges are not presented with "white gloves," marking the absence of criminal cases, which is a common occurrence in Ireland. Mr. T. W. Russell, Vice-President of the Department of Agriculture and Technical Instruction, was vigorously attacked by the Orange members, chiefly for his refusal to aid Sir Horace Plunket's Agricultural Organization unless that body would submit to him the accounts of its Cooperative banks. Mr. Russell's position was sustained.—There were a number of temperance meetings, last week, in different parts of the country. One, addressed by Bishop Hoare, of Ardagh, in Longford, numbered 10,000 members of the Total Abstinence League.—Emigration for the half year ending June 30 has been heaviest in Ulster, but shows an increase in every province.

Catholic Party in France.—The parliamentary groups in the French Chamber have counted their numbers and published them in the *Journal Officiel*. The opposition thus appears composed of seventy-five Socialists on the extreme Left and fifty-one members of the Action Libérale or of the Right. Barring some twenty Independents, who are not hostile to the Cabinet, all the other groups side with the Ministry. This immense and heterogeneous majority contains two doubtful elements: the Progressists, who will perhaps some day weary of being duped, and the Combists, who are on the lookout for a chance to turn against the Government. The Catholic opposition represents only one-twelfth of the Chamber and cannot count on the opposition of the revolutionary groups. Besides, of the two fractions that make up the Catholic opposition one, the Action Libérale, gives rise to some anxiety. In the former parliament this group was supposed to contain about

sixty members; but, although its losses in the recent elections were insignificant, it now sets itself down as containing only thirty-four members. These defections are attributed to the fact that M. Aynard, the president of the Progressists, has proclaimed his complete confidence in M. Briand, despite his concessions to the ultra-Radicals, while M. Piou, the president of the Action Libérale, has distinctly stated that, notwithstanding M. Briand's suppleness and honeyed words, he deems him a foe. All the Progressists have fallen into line with M. Aynard, but not all the Liberals have followed M. Piou. Several of the members of the latter's group have either abstained from voting or voted for the Ministry. Their conduct justifies the method adopted in certain dioceses of France, where the Catholics assembled, not to choose their candidates, but to determine on what conditions they could trust the candidates chosen by other groups. This obliges the candidates to make pledges that bind them, and saves Catholics from the disappointment of voting for members whose first parliamentary move is to compound with the laicizers. This numerical reduction of the Catholic opposition will make it prefer future success with the people to the momentary advantages of present concessions in the Chamber. The party becomes more compact, more militant, better able to stimulate and hearten the Catholic people.

Significant Figures.—According to reports just at hand the foreign trade of Germany is in most satisfactory condition. The imports during the last six months total \$1,065,500,000, and the exports \$885,000,000. These figures represent an increase of \$24,250,000 in imports and \$125,250,000 in exports during the half year ending June 30. France's official statement is almost as fair an evidence of prevailing prosperity. Statistics issued from Paris tell of an increase during the past six months over the corresponding period of the year 1909, in imports of \$35,369,600, and in exports of \$47,386,200.

Germany and Asquith's Speech.—The recent address of Prime Minister Asquith, holding Germany's attitude concerning the curtailing of armaments to make impossible any reduction of the navy program on the part of England, was generally commented on in the German press. The courteous language of the English Minister was appreciated, but almost universally the claim was made that no confidence should be put in the statistics which Mr. Asquith used to bolster up his argument for an increase of England's naval strength. The German papers assert that Englishmen are too full of their own conceit to accept the official figures repeatedly given out by the Imperial Department concerning the development of Germany's navy. The gist of Mr. Asquith's remarks which excited the present notice of the press is contained in these sentences: "I wish that an arrangement could be reached with Germany for a reduction of the vast

naval expenditure. This government has approached the German government on the subject, but the latter can do nothing owing to the navy law on its statute books. That being so, we must make our program accordingly." Mr. Asquith declared that the relations between the two countries were cordial and repudiated the suggestion that the British expenditure was in any sense hostile to Germany. But he pointed out that by April, 1913, Great Britain would have only twenty-five Dreadnoughts to Germany's twenty-one, which could not be regarded as an evidence of an inflated jingo program.

New School Regulation in Baden.—The parliament of the Grand Duchy of Baden has seized upon a trivial incident to justify itself in passing an odious law in reference to priest-teachers in its schools. A certain priest, regularly detailed to teach religion in a district school, was unfairly accused of partiality in dealing with Catholic and Protestant pupils, and also of having too freely insisted upon Catholic ideas concerning attendance at non-Catholic Church services. The incident developed into open bitterness following interpellations in the Chambers, and the result is a law forbidding Catholic church corporations to open or control any kind of educational institutions. Secular priests may continue, however, to act as teachers of religion or other branches in the state-controlled schools. Thus are the legislators of Baden, taking a lesson from the example of France, preparing, under the pretext of freedom and justice, to banish Christianity from the schools of the Duchy. The Socialists of Baden have always demanded schools without religion. In the recent debate the Liberals showed their readiness to take over the policy. One of their speakers openly affirmed that the question of complete abolition of religious instruction in schools was a necessary evolution of the party program. *Germania* seems to be right in its contention that the parliamentary quarrel was deliberately sought in order to ventilate the new tendency and to prepare the way for drastic action in the near future. It adds its conviction that both Socialists and Liberals are united in an avowed purpose to have Baden lead in the struggle for a French Kulturkampf in Germany.

Earthquake in the Tyrol.—Despatches from the Tyrol last week report a sharp earthquake in that district; one persons was killed and twenty others were injured in the village of Uttenheim. The shock extended into Bavaria. At Munich the walls of buildings were cracked, and the wavelike movement continued for several seconds, terrifying the people, who fled from their homes and remained in the streets long after the disturbance had ceased. The municipal council ordered the school buildings closed until they could be examined. Reports from Oberammergau say that the shock was perceptible there, but that little damage was done.

QUESTIONS OF THE DAY

What American Catholics Lack

There are households in our own country, known to every reader, where affection rules and fairly good order is kept, notwithstanding a pervading off-handedness which is disconcerting in the extreme to a stranger. One thinks it a pity that the parents are so non-regnant, that the brothers and sisters are so argumentative, and that the general atmosphere is so entirely void of courtesy: yet it must be acknowledged that these unhappy characteristics sometimes mark a truly happy family. We smile over it all, analyze it a bit by way of gossip, allow for it as a phase or a freak, wonder at it, and let it pass. The one thing we should never dream of doing (because we really do know better!) is to rest our minds upon it as the ideal condition at home.

"The age of chivalry has departed": yea, by my beard! and departed more utterly and intricately than Burke, in his still courtly century, could have foreseen. What has not been abrogated, has been cheapened, dishallowed, and plebified: this not here or there, but on every side. A man who keeps up the aristocratic fashion of manners gets laughed at as a precisian, or pitied as a survival. His sincere symbolism goes for naught, for the thing indicated is yet more foreign to us than is the sign. Except to a captious critic, Mr. A. is neither more nor less a gentleman, given his sweet behaviour, than the great rude insensitive Mr. B., who elbows his way and slays his tens of thousands. And this is because there is no longer, either in theory or in practice, a strict code of etiquette regulating social life. Fortunately for a truncating world, there are, however, codes of etiquette, apparently impregnable, and highly conspicuous, on the Bench, in the Army, and above all, in the Catholic Church. In these last grave outposts of humanity, the go-as-you-please is indicted, court-martialled, anathematized. There is no last chance for him. He must play the official game delicately, punctiliously, or lose his standing.

The very essence of the body ecclesiastical, on its human side, is observance or obedience. There are always certain things to do; there are always certain ways in which to do them; the things of the Church in the way of the Church; divine sacrosanct ideas to be carried along under forms perfectly thought out a thousand years ago. The Church has her convinced experience on music, architecture, vestments, and every beauty trained to her service, such as is by no means in harmony with the usage of our Protestantized day; but there it is, easy to be learned, always present in her living consciousness: just as much alive in its inferior but intimately integral sphere, as is her mind on faith and morals. One who cares for rubrics and ritual may become thereby more

of a scholar; if there be any logic in him, he necessarily becomes thereby more of a Catholic.

Is there any of this loving study of the personality of the Church in our vast America? Or are we not, rather, amazingly ignorant and appallingly undisciplined? Among our millions, outside the cloister, there is practically no recollection, no interior life; our mad scrimmage of circumstance has seen to that, our souls are hardly to blame. And our demeanor is just what would be looked for. The children of the Church in Germany have a most passionate loyalty; in England, a touching and profound reverence; in Ireland, an incredible intensity of faith; in Brittany, a holy simplicity. What is our distinguishing trait? It is a soul of hearty, rational religiousness, clannish, generous, faithful enough; yet its very hall-mark is an inconsiderate curtness. It smokes and whistles, as it were, in the house; it says "Dad" and "Sis;" it comes and goes, banging the door. A Happy Family; but—O times, O manners! Surely not quite thus should God be served, or saints consort together? Let us face the fact that in refusing to school ourselves in the lore of the sanctuary, where short-hand methods are no longer possible, we are simply working out our own disinheritance, and losing the Catholic spirit.

Very much could be said by way of pointing this sad warning. Look at our modern Catholic cemeteries, all over the Union, with their gigantic granites, miracles of ill-taste and lavish cost. They are filled with pillars, blocks, triangles and cubes; tablets and scrolls; allegorical weeping figures; and gigantic urns draped with palls or willow-branches. Vulgarity aside, what atrocious paganism! If there at all, the Cross is usually there as an apologetic finial. Below are names and dates, sometimes all the virtues of the deceased in detail, sometimes his poor worldly titles and offices, sometimes even his semi-artistic effigy, plus mention of that relative who erected the monument; but words asking for prayers, texts of Holy Scripture—where are they? For that dear, pathetic, once-universal *Orate* the starved eye searches a long, long time in vain. Again, what sort of letters of condolence do our average Catholic laypeople write to their friends, on occasions of acute bereavement? It is seriously spoken, and not without large inquiry, that a thoroughly heathen philosophy characterizes the majority of these, and that only one in five sound that true supernatural note which is the bugle-call to rally the broken-hearted. What betokens all this alien attitude towards our most sacred dealings with death and the grave, unless it be the loss, actual or impending, of the Catholic spirit?

Take some smaller matters, straws yet significant of the wind. Our separated brethren all over the United States, in the pulpit or out of it, are very fond of saying "Christ," or "The Lord," sometimes "The Master," terms of respectful coldness, all of which we have adopted! But the Church has "Christ Our Lord," or "Our Blessed Lord," in all her written formularies. Nor

does Our Lady get her true domestic title often. She is indeed "The Blessed Virgin" to most; yet how often has one not heard "The Virgin," "The Madonna," or for that matter, "Mary," *tout court*, from Catholic lips? Stranger yet, in the way of compromise and fatal minimizing, why are we giving up all traditional outward deference to the Holy Name? Who bows now to say or sing it, or to hear it sung or spoken? Only a few pious old Irish folk, among ourselves; while the heedful Anglicans across the street are unanimously and ceremoniously honoring one more of our precious ancestral customs discarded. It is the same with the Gloria. Many persons would be astonished to be reminded that the Gloria still ends every *Asperges me* chanted before high Mass. What heads are inclined the while in visible homage to the Blessed Trinity? None; not even in the sanctuary. The nave gallery, the mixed choir, are non-conductors, and are recognized as such. They go their way; nobody minds them. Besides, our congregations carry almost anything to church, sooner than the Missal and the Vespers. Private devotions which can be performed anywhere, have most successfully supplanted liturgy, that solemn public sound of the Church's year in which contemporary intelligences, to their infinite damage, refuse to move with hers.

One consequence of this foolish eclecticism is that our spiritual armory shows the most grotesque and deplorable impoverishment. The "Hail Mary," in particular, is made into a drudge-of-all-work, doing duty for everything. But the Catholic spirit, which is never intent on saving thought or trouble, still dictates a glorious, varied wealth of prayer and praise for all occasions, sober, masculine, soul-searching. A priest known to the writer, visiting our country some years ago, was greatly struck by the fact that penitents in the confessional, giving every good sign, otherwise, of a Christian education, had none of these immemorial forms by heart. Fain would he have prescribed (of course, in English), the Magnificat or the Benedictus, the Jesus Psalter, or the Lauda Sion. The reply was epidemic: "But, Father, I do not know where to find them!" A Sodality conference is called; proceedings open, perhaps, with the *Veni Creator*? By no means: with three Hail Marys. It closes, one might think, with the Gloria or the *Te Deum*? No: with three more Hail Marys! A congregation is asked to plead for its own dead, or its own dying, every Sunday, at every Mass. Certainly there is a suitable Collect, *Deus qui nos in tantis periculis*; certainly there is the specific and exquisite appropriate psalm *De Profundis*. At that time, in that place, are these ever used? Not a whit do we care for all the beautiful distinctions born of the royal decorum and the tender individualizing love of our Mother. The Catholic spirit is too dormant in us. If some angel, some "celestial surgeon," be sent to pierce and arouse it, in our bright, profane Western World, may it not be said without irreverence, that no easy job will lie before him?

X.

The Church in Spain

Inasmuch as the questions concerning the Catholic Church in Spain and the religious orders, and the various measures about to be introduced into the Cortes in regard to them are continually cropping up in the daily press, it is worth while giving some of the facts and figures to which they apply. Much has been made of the fact that the Vatican and the clergy of Spain seem to be bitterly opposed to the measures undertaken by the present Premier of Spain, Señor Canalejas; but the fact has never been explained, or even alluded to, that the Constitution of Spain does not contain any provision like the Constitution of the United States or that of the State of New York, that "private property shall not be taken for public use without just compensation."

In none of the proposed measures is there any hint of compensation for the property to be taken from religious orders, in case they are dissolved or suppressed. It is to be blank confiscation, just as it was in France. It is no wonder then that the Vatican and the religious orders—all of them older than the present constitution—cannot *agree* and cheerfully *consent* that they should be despoiled. Even when we dissolve our trusts here in America, we do not go so far as to take their property away from them. It is only their future operations which we disturb.

Again much is heard about the religious orders which have gone into commerce and have been said to compete with merchants and commercial organizations in their traffic. But up to this date, not an order or a religious house which has done so has been mentioned by name. If that were done; if name, place and date were mentioned, the truth of the story could be immediately ascertained and the actual facts demonstrated. But the intelligent paragraphers who send these stories are too wary to go into particulars.

Yet after all what a situation it leaves the religious in, by which to be judged. If the monks or nuns be merely contemplative and do but little manual work, the old, old accusation of lazy drones is raised. If they work diligently between the times of prayer and sell their products, then they are interfering with legitimate trade. The only trouble is that eager, bustling commerce cannot turn their cloisters and cells into sweatshops and profit thereby, and thus avoid their interference with legitimate trade.

It is also said that the religious orders amount to over 100,000 in Spain, amid a population of 18,000,000. Even with accessions of the last few years from France the figure does not rise so high. The religious orders amounted in general figures in 1909 as follows: Congregations of men, 12,142 members; congregations of women, 42,596 members. The detailed statistics of these religious orders will be obtained in the near future. The secular and parochial clergy of Spain for 1909 amounted to 33,303. These, added to men and women of the

religious orders, give a grand total of 98,041. It is on these figures that the assertion that there are 100,000 members of religious orders in Spain is based.

The actual distribution of the clergy of Spain, showing how these 33,303 are distributed throughout the land, is not greater than in the well populated parts of the United States, and indeed, in some dioceses it may be said that the Church is under-equipped with clergy. This will be seen from the following table, in which each ecclesiastical province and its suffragan dioceses are given, together with the population, parishes, clergy and churches:

Diocese	Catholic Pop.	Par'hes	Priests	Ch'rch's	Chap.
Burgos	350,000	1,081	1,176	1,702	....
Calohorra	65,000	393	600	651	....
Leon	228,531	907	890	908	....
Osma	146,000	344	330	427	....
Palencia	191,807	334	509	378	311
Santander	246,000	136	400	142	98
Vitoria	450,699	160	1,297	760	1,200
	1,678,037	3,355	5,282	4,968	1,609
Compostela	803,000	763	2,010	1,014	....
Lugo	366,057	1,102	1,061	1,108	694
Mondonedo	273,634	317	467	410	360
Orense	338,000	562	1,005	673	....
Oveido	750,450	1,137	2,113	1,201	349
Tuy	205,000	290	702	318	....
	2,736,141	4,171	7,358	4,764	1,403
Granada	452,323	220	520	330	126
Almeria	230,000	126	154	122	50
Cartagena-Murcia ..	691,382	219	620	217	118
Guadix	116,330	62	162	62	87
Jaen	394,738	116	435	180	189
Malaga	520,000	123	481	210	....
	2,404,773	866	2,372	1,121	560
Saragossa	446,689	405	844	429	182
Barbastro	240,000	154	220	231	177
Huesca	87,659	181	240	59	....
Jaca	92,000	250	202	190	....
Pampelona	274,431	559	843	478	....
Tarazona	132,637	140	319	88	183
Teruel	70,124	84	188	84	227
	1,343,540	1,773	2,856	1,529	769
Seville	716,240	280	1,198	583	....
Badajoz	361,074	136	328	153	274
Cadiz	150,700	54	136	42	....
Cordova	420,000	113	505	269	....
Canaries	83,378	42	103	42	113
	1,731,392	625	2,270	1,089	387
Tarragona.....	210,000	167	395	327	....
Barcelona	978,000	234	1,105	288	600
Gerona	324,849	363	780	363	180
Lerida	185,000	395	598	395	473
Solsona	120,000	147	330	259	16
Tortosa	310,000	157	443	454	....
Urgel	150,000	395	600	475	....
Vich	270,000	281	950	278	577
	2,547,849	2,139	5,201	2,839	1,846
Toledo	508,224	445	610	441	....
Coria	171,041	124	234	159	86
Cuenca	321,000	428	667	776	....
Madrid	751,000	240	664	716	....
Plasencia	195,348	128	253	175	82
Siquenza	443,728	392	156	390	71
	2,390,341	1,757	2,584	2,657	239

Valencia	630,130	485	1,123	526	....
Majorca and Iviza..	326,000	99	692	159	85
Minorca	33,450	14	93	38	44
Orihuela and					
Alicante	213,830	65	259	94	123
Segorbe	301,052	66	118	102	....
	1,504,462	729	2,285	919	252
Valladolid.....	150,445	106	267	153	109
Astorga	300,115	582	1,183	990	....
Avila	189,926	339	360	500	....
Ciudad Rodrigo...	84,666	105	130	115	....
Salamanca	210,000	287	388	287	198
Segovia	160,000	287	374	361	216
Zamora	185,604	250	394	267	....
	1,180,756	1,954	3,095	2,673	523
Grand Total.....	17,517,291	17,369	33,303	22,558	7,568

In many of the dioceses the figures denoting chapels are not given separately from those indicating parish and subordinate churches. Sometimes the figures given are very exact, as for example those of the diocese of Cuenca, where the income of each parish and the salaries of the rector and assistant priests are given. As a whole the figures do not show that things are away from the normal, although in some of the dioceses the dwindling of population within the last century or so has left them with more parishes and clergy than possibly they need at the present day. On the other hand in the northwest of Spain—in Galicia and the province of Santiago de Compostela—where the clergy abound, no discontent with church matters has been heard. It is in the manufacturing centres with the mixed urban population where the greatest agitation has prevailed. These detailed figures may help the reader to gauge more accurately the value of the fragmentary news which comes by telegraph from Spain.

ANDREW J. SHIPMAN.

Lessons in Catholic Journalism

I

The *Koelnische Volkszeitung*, perhaps the greatest Catholic political journal in the world, and which an English Minister, Mr. Haldane, I believe, pronounced to be one of the two really independent papers of Germany, celebrated its golden jubilee on April 1. To commemorate this auspicious event, Dr. Hermann Cardauns, a novelist and historian of international repute, who had been its editor for thirty-one years, tells its story—its humble beginnings, its struggles, troubles and triumphs—in a masterly Festschrift, entitled "*Fuenfzig Jahre Koelnische Volkszeitung*." (Koeln, J. P. Bachem). The handsomely printed and illustrated volume makes extremely interesting reading, and is a valuable contribution to the history of journalism during the nineteenth century.

In 1818 John Peter Bachem set up a modest little book-store and circulating library on the Hohestrasse,

in Cologne, to which he soon added a printing press, book bindery, etc. He died in 1822, and his brother Lambert took up the business, which was valued at about \$3,000. As Lambert Bachem was a pharmacist and wine-grower and not a publisher and book-seller, the business progressed but indifferently at first. The idea of establishing a paper was suggested to him from a most unexpected quarter. About 1830 he was approached by the governor-general of the Rhine Province, Prince William of Prussia, the future emperor, with the proposition to found a paper friendly to the government in order to offset the very liberal tendencies of the *Koelnische Zeitung*. Although nothing came of the proposition, Lambert Bachem had caught the newspaper fever and he was determined to venture on the difficult sea of journalism.

In 1834 he bought out the *Provinzialblaetter* of Aix-la-Chapelle and began its publication in Cologne two years later. Unfortunately, the first editor, the historian, Dr. Weyden, made it a medium of anti-Catholic propaganda, especially during the critical period succeeding the imprisonment of Archbishop von Droste-Vischering, and had to be dismissed. The paper struggled on a little while longer, reaching the high-water mark of 340 subscribers in 1838, only to come to a sudden end in 1840, with the failure of the firm of J. P. Bachem. Lambert Bachem was imprisoned, but released on his wife's waiving all claim to her share of the estate. The liabilities amounted to \$16,000, and Lambert set to work with admirable courage and perseverance to pay off the last farthing, a feat which he accomplished after thirteen years of restless activity, strict economy and unsparing self-denial. In 1853 he was rehabilitated—the first case of the kind in twenty-three years—by the courts and presented with a crystal cup by the merchants of Cologne. His honesty, however, shortened his days. He died in the following year, honored and respected by all his fellow-citizens.

Lambert Bachem's oldest son, Joseph, who had faithfully stood by his father in his financial calamity, succeeded him as head of the firm. He made his debut as a publisher under rather discouraging circumstances—the *Deutsche Volkshalle*, his father's third experiment in journalism, was mercilessly suppressed in 1855, for having dared to raise its feeble voice against the tyranny of Prussian bureaucracy. Disappointed but not daunted, the young publisher immediately projected a new and larger paper as a purely private enterprise, his father's experience having taught him to beware of stock companies. A thousand and one difficulties prevented the realization of the plan for a number of years, and it was not until April 1, 1860, that the first number of the *Koelnische Blaetter* could appear.

The editor was Fridolin Hoffmann, a theological student at the University of Bonn, who afterwards became a rabid opponent of the Vatican Council. The leading article, in which the policy of the paper was out-

lined, was from the pen of one of the future coryphæi of the Old Catholic movement, Dr. Reusch, of Bonn. "We are Catholic," he wrote, "and in whatever we write we shall never violate in the least the principles and teachings of the Catholic Church, but ever defend her rights to the best of our ability. We are a Catholic political journal, not a Church organ. We are conservative, patriotic, constitutional." The assistant editor was a Wurtemberg Protestant, Henry Schmidt, brother of the famous architect and convert Frederick Schmidt, the restorer of St. Stephen's Cathedral of Vienna. Joseph Bachem had met him on the street one day, engaged him in conversation, and on the spot promoted him to the editorial chair. His forte was military tactics, and the wars of 1864, 1866 and 1870 gave him ample opportunity to display his peculiar talent.

Amongst the regular correspondents and occasional contributors of the *Koelnische Blaetter* during the first decade of its existence were some of the most famous Catholic writers of the last century—F. X. Kraus, the archaeologist, Huelskamp, Bumüller, Janssen, the great historian of the German People; Baron von Hertling, Philosopher, statesman and actual leader of the Centre Party; Haffner, who afterwards became Bishop of Mainz; Father Denifle, O. P., the author of "Luther und Luthertum"; Father Kreiten, the Jesuit poet and critic; Heinrichs, the well-known theologian; Majunke, who acquired an international reputation as editor of *Germania*; Bellesheim, the author of the "History of the Catholic Church in Scotland," and the great theologian, Dr. Scheeben, who, as Cardauns says, wrote an execrable style and a still more execrable hand, but improved both in time.

In spite of its comparatively rapid growth—in 1866 the subscribers' list showed 6,500 names, as against 1,600 in 1860—and its ever increasing reputation, the financial condition of the *Koelnische Volkszeitung* (the new name adopted in 1869) was anything but promising. For more than ten years it was published at a dead loss to the firm. This was partly due to the small number of advertisements, chiefly, however, to the heavy newspaper stamp tax, which amounted to 20,000 marks for every five thousand subscribers. The dismissal of Hoffmann in 1869, a year before his contract had expired, cost the firm a neat little sum of money. Hoffmann had almost ruined the paper by his frequent anti-papal articles and his ill-concealed attempt to make it an organ of the Döllinger malcontents. The crisis was brought on when Hoffmann insisted on publishing a virulent article of Reusch against the approaching Vatican Council. Bachem would not hear of this and the upshot was that the able but erratic editor was sacrificed, and all communication with the Bonn professor and his following broken off forever. Since then the attitude of the *Volkszeitung* in dogmatical matters has been absolutely orthodox, all articles on these subjects being either written or sanctioned by churchmen of approved ability.

Hoffmann was succeeded by Brueckmann, a veteran pressman, and Julius Bachem, a second cousin of Joseph Bachem, then a young man of twenty-four, but already a jurist and publicist of exceptional powers who, for over forty years has been the guiding star of the fortunes of the *Volkszeitung*.

A political paper requires the backing of a strong political organization and vice versa. This indispensable element of healthy development was lacking to the *Volkszeitung* during the first ten years of its existence; for the old Catholic Centrum, founded in the early fifties, had steadily declined in numbers and influence until it was dissolved in 1867. The *Volkszeitung* was one of the prime movers in the formation of the new party which the gathering storms of religious persecution made imperative. On June 11, 1870, Peter Reichensperger, in a powerful leader entitled "The Coming Elections," a facsimile of which is reproduced in Huesgen's monumental life of Windthorst, drew up the election platform on which the great Centre party has stood ever since—the independence of the Church, the denominational school, fair play for Catholics, decentralization of government administration, the federative character of the Empire, and the reduction of taxation. The *Volkszeitung* has stood by the party in fair weather and in foul, but in spite of its party loyalty it never gave up its own independence; it never was, nor is to-day, a merely party organ.

GEORGE METLAKE.

A Model History

Time was when Livy passed for a model historian. The speeches he puts into the mouths of his heroes were admired as masterpieces, though they may have had no more solid basis of fact than the legendary reply of Cambronne at Waterloo. Gibbon's intellect, as revealed in his "Decline and Fall of the Roman Empire," was viewed as gigantic by a whole generation of English readers. Newman tells us that he himself, in his youth, imitated Gibbon's periodic style. This historian so took the world by storm that some time elapsed before Christian critics realized that his famous fifteenth and sixteenth chapters were a deliberate and most insidious attack on the divine origin of Christianity. Newman atoned for his youthful admiration by his splendid refutation of Gibbon's "five reasons," and nobody now would care to imitate the Elizabethan balance of his sentences.

Macaulay was still more gifted than Gibbon; his scholarship was more exact, his miscellaneous literary and world-wide historical lore more marvellous, his epigrammatic paragraphs more brilliant and consequently more popular; but, as was pithily remarked by one of our recent contributors, he "offered up sacrifices to truth on the altar of balance" (*AMERICA*, June 25, 1910, p. 279), and his "History of England" is now recognized as a "huge Whig pamphlet."

Froude, on whom fell Macaulay's mantle, was even less trustworthy than the latter, for he went so far as to justify his distortion of facts on the score of dramatic effect. His constitutional sentimentality, inaccuracy and lack of discernment make his histories look like fiction and his fiction look like history. Parkman, generally reputed to be more honest than either of the last-mentioned historians, frequently imitates Macaulay's trick of simulating impartiality by first extolling his adversary and then trampling him in the dust. This the historian of the Jesuits in North America does with consummate but treacherous skill when, after intensely dramatic pictures of their heroic deeds, he attributes them to fanaticism. A flood of discrediting light is thrown upon his methods by the late Edouard Richard, who in the second volume of his "Acadia" devotes the greater part of his thirty-third chapter to exposing in detail Parkman's unjustifiable hatred of the cruelly deported Acadians.

None of these were, though they pretended to be, impartial historians. Not one of them had the frankness to confess his bias, as Dr. Johnson did when he told how, in reporting the debates in the House of Commons, he "took care that the Whig dogs should not have the best of it." These modern popular historians have, no doubt, made history attractive. They have even won the trust of the unwary and uninformed multitude of readers by their ostentatious display of documents hitherto unpublished and discovered by themselves; but all this erudition is often only a more efficient means of concealing or falsely interpreting facts. The more a dishonest historian knows, the more easily can he find material for emphasizing insignificant details and suppressing matters of real import. Hence it becomes the paramount duty of every historian to be just and sincere.

A reputation for justice and sincerity will ultimately inspire more confidence than brilliancy of style and dramatic power. This is why Lingard, who preceded Macaulay and Froude, outlives and outweighs them in the estimation of earnest non-Catholics seeking the truth. Yet, being the first Catholic English historian to obtain a hearing from the Protestant side, he had to face fearful odds. His "History of England" attracted much attention from the date of its first appearance, 1819-30, and was bitterly criticized for its exposure of the Protestant fable. But when he replied to his Protestant critics by a calm restatement of his original authorities, he promptly won recognition as a veracious historian, and—an unprecedented honor for a Catholic priest and scholar—received from the Crown a pension of £300.

The Society of Jesus, of all religious bodies the one that had suffered most from the misapplication of the much-lauded modern historical methods, felt, nevertheless that these methods were in themselves excellent and that the abuse of them by unprincipled writers could best be corrected by their legitimate use. There had appeared, during the last two or three centuries, fragmentary or general histories of the beginnings, development, sup-

pression and restoration of the Order. These works, like the simple chronicles of the early ages, were far more trustworthy than many learned but prejudiced histories of the present time; but they were neither sufficiently complete nor critical enough to suit the taste of our day.

This was the unanimous opinion of the Jesuit Fathers who assembled at Loyola, Spain, in the autumn of 1892, to elect a new General and hold what is called a General Congregation, the supreme legislative body of the Society of Jesus. That body enjoined on the Very Rev. Louis Martin, the newly elected General, the preparation of exhaustive, accurate and up-to-date histories of the Order, arranged by Assistencies. For convenience of interior administration the Society is divided into five Assistencies: Italy and France, each comprising the Jesuit provinces within its limits; Germany, which, besides Germany proper, takes in Austria, Hungary, Galicia, Belgium and Holland; Spain, which includes Aragon, Castile, Toledo, Portugal and Mexico; and England, which, besides Great Britain, Ireland and Canada, comprises four Jesuit provinces in the United States.

In accordance with the General's orders competent men were soon chosen for this arduous work, which, owing to the vast number of original documents to be examined, will require many years. There have already appeared: "Historia de la Compañia de Jesus en la Asistencia de España," by Father Astrain, S.J., of which the second volume, ending with St. Francis Borgia's generalate, was published at Madrid in 1905; "Geschichte der Jesuiten in den Ländern deutscher Zunge im XVI Jahrhundert," by Father Duhr, S.J., 1907; "The History of the Society of Jesus in North America," by Father Thomas Hughes, S.J., of which three volumes have already been published, two of text and one of documents, in 1907, 1908 and 1910; "Storia della Compagnia di Gesù in Italia," by Father P. T. Venturi, S.J., vol. I, Roma-Milano, 1909; and "Histoire de la Compagnie de Jésus en France, des origines à la suppression (1528-1762). Vol. I, Les Origines et les premières luttes (1528-1575)," by Father Henri Fouqueray, S.J., Paris, 1910.

This last volume may be taken as a fair specimen of the way in which this cosmopolitan series of histories is being evolved. Though it covers a period of only forty-seven years in a single country, its royal octavo pages number 698. The author announces that the entire work falls into three periods, representing three great struggles against Protestantism, Jansenism and Philosophism, and that the first of these periods will require several volumes. Fortunately, the Society of Jesus, like the Church which it defends, is patient with time and unmoved by death. The first Jesuit chosen to write the history of the Society in France was Father Victor Mercier, who laboriously collected materials for the period preceding the reign of Louis XIV, and had just begun to cast his documents into the form of a readable narrative when he was called to his reward.

Father Fouqueray, who gladly acknowledges his indebtedness to this worthy pioneer in the dense forest of research, has greatly increased his store of authorities, and brings to bear upon his immense task a lucidity of style and an exactitude of statement that make his book very satisfactory. He avoids alike bitter polemics and fulsome praise. As he tersely puts it, "invectives and eulogies prove nothing." Being a straightforward historian, he gives new life to old facts, without veiling faults, merits, weaknesses and success. For him impartiality does not mean indifference. He burns with legitimate zeal for the reign of truth.

The bibliographic introduction shows the number of documents and books consulted, with a short appreciation of each when necessary. There are, first, the manuscript sources, i. e., manuscripts preserved in the Society's archives and in public archives and libraries of France, Germany, Belgium, Spain and Italy, numbering in all about sixty collections, some of them very voluminous. Then there are the printed sources, adverse or favorable to the Jesuits, which are divided into two categories: 68 works contemporaneous with the events, some of them comprising many volumes; and non-contemporaneous works, two hundred in number.

As Father Astrain's "History of the Spanish Assistancy" begins with a complete life of St. Ignatius, Father Fouqueray takes it for granted that the readers who wish to know more of Loyola's youth and early manhood may consult that or other extended lives of the Founder, and therefore begins his own sketch with the fashioning of that great soul by the Holy Spirit at Manresa. The author's main purpose in this first part is to show, as he does convincingly from the most authentic sources, that God did not at once inspire Ignatius with the idea and plan of the Society of Jesus, but guided the interplay of secondary causes so that the wounded soldier of Pampluna was led step by step to the definitive organization of that phalanx of household troops intended for the defence of the Church in the sixteenth century.

This first volume is divided into three "livres" or parts, the first of which, entitled "Les Origines," describes the life and studies of St. Ignatius in Paris, the cradle of his Order (1528-1535); his first companions and their first vows at Montmartre (1533-1536); the foundation and approbation of the Society of Jesus (1537-1541); the book of the Spiritual Exercises (1522-1548), and the Constitutions of the Order (1540-1552). The entire chapter on this last subject, if translated into English, would be a valuable addition to Catholic apologetics in our language, for it is a masterly sketch of the gradual evolution of the Constitutions, of their contents, and of their distinguishing characteristics, at first hotly attacked by some Catholic theologians, on two occasions altered by Popes, but definitively restored and repeatedly confirmed by the Holy See, which even applied some of these once controverted principles to the reorganization of more ancient religious orders.

The second part of this first volume relates the vicissitudes of the Society during its establishment in France amid the national troubles between 1540 and 1564. The third part, taking up almost one-half of the whole volume, treats of the great struggle between the Society and the University of Paris, which opposed the Jesuits as it had formerly opposed the Dominicans and Franciscans. The character sketch of Pasquier, the legal counsel of the University, an ambitious, unscrupulous and withal ignorant special pleader, will be for genuine students of history an antidote to the false eulogies of that brilliant lawyer scattered up and down non-Catholic histories and cyclopedias.

As one example, among many, of Father Fouqueray's honesty and impartiality, may be cited the strange conduct of Bobadilla, the fifth of the first permanent associates of Ignatius in the founding of his Order, and of Ponce Cogordan, another early Jesuit. "Both these men," writes the author, "were endowed with fine qualities; they had already rendered and afterwards continued to render eminent service, but they were not wanting in defects which, skilfully exploited by the devil, were to jeopardize the work of St. Ignatius." And then Father Fouqueray relates in detail (pp. 224-229) the intrigues of these two men against the majority of their fellow Jesuits on occasion of the first General Congregation to be assembled for the election of Loyola's successor.

In a future edition it would be well to correct two slight mistakes. In the second line of the note at page 71, 1548 should be, as the text shows, 1538. In the alphabetical index at the end of the volume the only reference to Aquaviva, fifth General of the Society, is "[page] 480," where he is indeed mentioned in connection with an important regulation; but a much more important historical question, solved in one of the notes to p. 482, is omitted in the index. That question is whether, as some pretend, Aquaviva profoundly modified the rules of the Order. Father Fouqueray settles this point by showing that, in the final revision of the rules by Aquaviva, in 1582, the only additions he made are to be found in certain rules for special offices, which are not among the most important.

LEWIS DRUMMOND, S.J.

Weathering the Storm

A story, probably as old as the human race, is that of the tyrant who sets his victim adrift in an unseaworthy vessel, which beyond all expectation comes to land to right the innocent and punish the guilty. It was told of Danae and her babe Perseus, and far more marvellously of the gentle Constance, the subject of one of the sweetest of Chaucer's tales. The device pleased the old storytellers. It was useful, not only as a miraculous proof of innocence, but also as a splendid testimony to the special protection of the innocent by the gods, who alone can

control the winds and the sea. The story has its place in Christian tradition too, which tells how the victims of Vandal persecution were thus carried miraculously from Africa to Italy, and gives us the more familiar legend of Saint Lazarus, Martha and Mary Magdalen, who put by the Jews into a ship without oars or sails were guided by divine Providence from Palestine to the Mouths of the Rhone. We do not assert this as a fact, and we have no quarrel with those who think it ought to be denied. Such, however, will not call it, the Christianizing of the old-world tale; since it has a sufficient foundation in the experience of Christians. The cruelty of the deed would suffice to commend it to the persecutors, as the not altogether dissimilar "noyades" of the French Revolution show: the splendor of the involved miracle does not, to say the least, lessen its probability.

Whatever the historical quality of such tradition may be, there is a special reason why Christians should regard them with favor. The ship has always been the type of the Church. Not the well-built galley able of its own strength and by the skill of its navigator to withstand tempest on the high seas; but the frail fishing-boat of Peter in utter peril on the little lake and brought safely to its haven only by the omnipotence of him it carried. To it the ship of Lazarus is closely related, and closer still, perhaps, the leaky vessel chosen by Arian Vandals to be the coffin of Catholics, but bearing them safely to Italy, in those days when Arianism seemed on the point of triumphing over the true faith.

For men may know the Church of God by its natural weakness and the supernatural protection which makes it strong despite that weakness. True, this is not reckoned among its notes, but it is implied in each of them. These, always recognizable, are perhaps more easily perceived by the casual observer in the good than in the evil days, in the days of Gregory VII and Innocent III, than in those of the Great Schism; in the days of the saints, Leo and Gregory, than in those of the Tusculan domination and Alexander VI; in the days when Pius IX defined the Immaculate Conception and presided in the Vatican Council, than when he was closing the doors of that same Vatican against invaders and shutting himself up in it a prisoner of the Lord. But in the evil days those two wonderful correlative facts shine out, so to speak, through the notes of the Church, illuminating them with a new light because that with which they glowed in better days becomes in a measure obscured by the vapors of men's sins.

The natural weakness of the Church is a necessary consequence of its human element. Were it a human institution it could no more have survived the storms of twenty centuries, than could the ship of the brother and sisters of Bethany have borne them through the winds and waves of the Mediterranean without a constant divine protection. None could have seen this battered hulk without oar or sail approach the shore without confessing the supernatural power which guided it; and

when Lazarus and Mary and Martha stood upon the strand announcing the Gospel of Christ, every hearer must have acknowledged that what he listened to was no mere invention of man. It would indeed, have been the height of folly to seek in the leaky hull and the lack of sail and oar, arguments to prove the preachers impostors, and their teaching an imposture. But this would have been less absurd than what so many are doing to-day, drawing from the human weakness found within the Church arguments against its supernatural character.

Their line of argument is quite familiar: There have been wicked Popes; therefore the Pope is not the Vicar of Christ. There are sensual and ambitious clergy; therefore the clergy are not the ministers of Christ. The people of Catholic countries are sometimes ignorant, superstitious and immoral; therefore the Church is not the Body of Christ. The dogmas, devotions, miracles, etc., involved in Catholic worship are displeasing to modern scholarship; therefore the whole thing must be displeasing to God. The administration of the Church is in the hands of Italians, its statecraft would disgrace a third-rate power; therefore—we have never been able to make out the conclusion they draw from this premise.

There is a well-known principle in logic: no *a priori* reasoning avails against a fact. One might bring arguments to prove that no compound of carbon, hydrogen and nitrogen can be deleterious to man, and the more superficial one's knowledge of the philosophy of material substances, the more convincing they would appear. Nevertheless they would collapse utterly before the fact of prussic acid. And so the argument against the Church drawn from the shortcomings of its members, must fall before the fact that, notwithstanding all these, it stands firm as it has stood for nearly two thousand years, the only permanent thing in a changeful world.

Yet people are so unconscious of this that they think to strengthen their thesis by exaggerations. Particular incidents are generalized, rumors are accepted as certain, and the good things in the Church are suppressed. Were they to reduce their argument to strict form, they would see that if it has any force at all, this would be as great with respect to a few faults as to many. If a sinner cannot be Vicar of Christ, then a Pope with only one grievous sin would no more be such than Alexander VI, as Wyclif understood very well; and if the Pope be taken away the whole Church goes with him. Such exaggerations, though they cannot help the opponents of the Catholic Church, can injure their cause very seriously, if a bad cause can be injured in the strict sense of the term. "Let us grant for the sake of argument," we would say to them, "all you have alleged. All that corruption tends of its nature to destroy the Church. As you say, it is nothing new; but has been working for centuries. Indeed by your own showing, things were worse centuries ago than they are to-day. How then do you explain the fact of the persistence of the Church? We confess the frailty of Peter's bark.

We see its leaks. We realize the incompetence of its officers and crew. Its sails are rotten. Its oars are broken. Yet it passes safely through tempests that have overwhelmed many a craft stancher and better manned. When the clouds break and the darkened heavens clear and the sun shines down upon the deep, we see the billows falling into the great calm and that little ship riding them unharmed. It is a continual miracle. Can you account for it? If not, then accept our explanation: 'Christ is in the ship.'

Only one answer is left then: "The day of the Church is closing. A short time and it will be no more." This has been said too often. An answer that discounts the future may have some force in the mouth of a prophet, in the mouth of any other it has no force at all.

HENRY WOODS, S.J.

IN MISSION FIELDS

PATAGONIA

Extending for about a thousand miles from Cape Horn to the Rio Negro, which marked the southern limit of Argentina's recognized jurisdiction, Patagonia remained for three and a half centuries after its discovery a practically unknown land. The Indians, who were particularly bold and warlike, were leagued together in a sort of loose confederacy and barred the way to exploration. Their war parties even crossed the Rio Negro into Argentina and pillaged the outlying settlements and scattered ranches, burning and killing, and carrying off captives to their lairs in the unknown wilderness.

It was not until 1879 that the Argentine government, tired of these frequent raids, mustered a considerable force and made its authority respected. The lesson was a severe one, we may well believe, but its effect was to put a permanent stop to the bloody forays of the Patagonians.

Hardly had the din of battle ceased when the Salesians started to explore and evangelize the country. Establishing their first residence in 1880 at Patagones near the mouth of the Rio Negro, they set out on their apostolic excursion, reaching Lake Nahüel-Huapi near the Andes, where they met a tribe called Manzaneros, or apple-eaters.

Their name recalled the labors of the Jesuits of the eighteenth century, who had crossed the mountains from the Chilean side and founded a mission. In their religious work they had not neglected the temporal welfare of the neophytes, but had introduced farming and gardening, and had set out an apple orchard. When the Jesuits were driven out by the Spanish government, their fields and gardens yielded to neglect and disappeared, but the apple-trees thrived in adversity and increased by chance seedlings, so that the Indians still profit by the orchards of the Jesuits.

What have the Salesians to show for their labor of thirty years in central and northern Patagonia? Astonishing is the mildest term that can be applied to their activity and success. They have sixteen large churches and three times as many chapels in outlying villages; they have eight boarding schools for boys, besides two industrial schools and three agricultural schools. They have brought in the Sisters, who conduct eight refuges for children, and two hospitals. The missionaries have established five meteorological observatories at advantageous points, and have given to the learned world a veritable mine of information on ethnographical and philological subjects.

Not the least interesting of their institutions is one that they have opened at Patagones for training future missionaries. It is a grand proof of what intelligent initiative can do, to see in a country which a few years ago was the range of nomadic pagan Indians, an apostolic school for fostering vocations to the sacred ministry. We hope to favor our readers with detailed information about an institution which appeals so strongly to all who have mission work at heart.

CORRESPONDENCE

Punishment of the Changsha Rioters

SHANGHAI, JUNE 6, 1910.

The most extraordinary haggling is going on at Changsha with reference to the indemnity to be paid to foreigners. A native of the city of Soochow in Kiangsu, a man evidently of high standing, has written to the Shanghai papers on behalf of the Hunanese, and also—he says so at least, but few will believe him—of the Nation, and begs foreigners to forego the indemnity. His reasons show how exquisitely sentimental are the Chinese when their pocket is at stake, and on the other hand how utterly devoid they are of the sense of justice when a wrong has been perpetrated. One of the arguments advanced by this interesting apologist is "that the people attacked foreign property because they were not soundly educated," and the injured should sympathize with their ignorance. But further on he says, "unable to secure fair treatment from the Governor, the rioters avenged themselves by attacking foreigners in the hope that it would goad their own authorities to action, and compel them to take measures for alleviating the public distress." This is a strange way of getting matters righted. An official is neglectful in regard to the welfare of the people, and so the populace decide to attack foreigners in order to make him attend to duty.

It seems moreover, they never considered that the wilful and general destruction of property would in no wise help them to obtain food. People who act under such conditions are indeed silly, and few will admit that the unemotional, peaceable and matter-of-fact Chinaman can be classed as such. Our enlightened writer then appeals to his readers telling them that "forgiveness would raise Westerners in the eyes of the Chinese, and

that if the indemnity is urged a tremendous explosion may take place." In the whole course of his arguments, he does not make the remotest allusion to the hatred of the gentry and literati, which was behind the whole movement and led the populace to vengeance and destruction. Neither does he utter a single word of regret or sorrow for what has taken place. Such an act would be much more appreciated by foreigners than his empty sentimentalism and his evasiveness of fact to establish the thing that might be.

As to the real merits of the case, we have now the official report, forwarded to Peking by the Viceroy of Hukuang (Hunan and Hupeh provinces, both administered by the same Viceroy), and an Imperial decree meting out punishment to the guilty. In China the theory is that the Central Government appoints to office, but once appointed all provincial and local officials are responsible for law and order within their respective territories. At Changsha, they failed lamentably, and to quote the words of the Throne "neither took proper precautions before the occurrence, nor acted with discretion during the outbreak, and therefore have laid themselves open to blame. The Governor is accordingly dismissed; also the Police Intendant, who brought on the trouble by his obstinate rashness; the Salt Intendant, who was weak and irresolute in coping with the situation; the Captain commanding the troops, and the Police magistrate, who both failed in securing protection. The Provincial Treasurer acted indiscreetly (he arrogantly usurped the authority of the Governor during the riot) and is referred to the proper Ministry for determination of a penalty." A few other minor officials are deprived of their buttons, but retained in office.

After the officials, the Viceroy impeaches the gentry and states "that they acted through selfish motives leading to disorder." The rising occurred through their cornering the staple food-stuff of the people. It was proposed to purchase rice and sell it cheaply, but a certain Wang, head of the gentry and ex-libationer of the Hanlin Academy, opposed the scheme, which was thus unduly delayed. After the rising, the same Wang laid the blame at the door of the Governor, and requested by telegram that he be superseded. His action is considered to be in violation of the principles of propriety. Two other members of the gentry named, Kung and Yang, sided with the Provincial Treasurer in ousting the Governor. The aforesaid Yang had been already punished for previous misdemeanors, but he had his punishment cancelled through misrepresentation, and he is a mean and base character. They are both referred to the proper Ministry for determination of a severe penalty. A third, who was assistant Secretary of the Ministry of Civil Appointments, cornered over 50 tons of rice, and refused to sell it except at a high and remunerative price. His conduct is considered to be unkind and he is forthwith dismissed from his position.

"Insurgents and those who have murdered others must be captured, and all evil characters severely punished, so as to serve as a warning to the unruly."

The decree winds up by urging "speedy reorganization of the Province. Pecuniary assistance to the needy and distressed should be carefully distributed and every measure taken to prevent a recurrence of the trouble."

The Central Government has been severe, but its severity is only apparent. The loss of office or privation of a button is little in China, and may be recovered by purchase when an official secures the necessary funds. Peking has, therefore, given but a poor solution of the

problem, and the Powers whose subjects have suffered must insist on an adequate indemnity being paid for loss of property. The new officials must be competent and energetic men who have the public welfare at heart, are ready to carry out necessary reforms, hinder all further interference and intriguing of the gentry and effectively protect foreign life and property as guaranteed by treaty.

M. KENNELLY, S.J.

The Significance of Catholic Protests in Spain

It will be well to explain to the readers of AMERICA a feature of the present Catholic activity in politics in Spain which seems not to be understood outside of the peninsula. Since Canalejas began his policy of opposition to the Vatican almost daily there have appeared in the Spanish newspapers strong protests against his action. They come from the Catholic organizations throughout the kingdom. The publication of the names of the societies and associations responsible for these widespread demands that the Minister abandon his policy of war on Rome, has evidently led the press of other nations into a mistaken notion of the nature of the bodies proclaiming dissatisfaction with the conduct of Canalejas.

All of these organizations, practically, bear a name that would seem to suggest a strictly religious character and purpose. In most cases the bodies protesting are identified by names of saints and by titles which suggest association with devotion to Mary, the Mother of God. One not understanding the Spanish people might conclude therefrom that the protests are issued only from associations formed to encourage works of religion and piety. This is by no means true. All kinds of social and industrial bodies are represented among the protesters. There are syndicates and cooperative companies, savings banks and insurance societies, and credit and loan associations among them.

According to the pious custom of the Spaniards, at their organization, all these bodies assume some special patron whose name naturally appears in the title under which they pursue their special object and purpose. Your readers may not be aware that apart from a few Republican and Socialistic clubs in Barcelona, all societies working for social betterment in Spain are of Catholic origin and that more than 90 per cent. of the industrial clubs established for the material development of the people have been founded by the bishops of the land. The protests, then, which every day sees registered are not the published testimony of dissatisfaction felt by the members of pious and religious brotherhoods, but they express rather the indignation of the social and industrial life of Spain, and no Minister will be long able to resist their influence.

In line with this fact which it were well to strongly insist upon in the columns of AMERICA, it will interest your readers to have a comparison drawn between the Catholic spirit prevailing in our Spanish organizations and the weakness shown by our neighbors of France during the stress of attack made upon their institutions. A recent happening will furnish the comparison.

Between Valencia and Alicante there lies the Valley of Gandia, noted for the sturdy character of its people. A great mass meeting was recently announced there to formulate a protest against the announced reopening of

a "Ferrer" unsectarian school. In the valley there are thirty-three towns and villages and of their inhabitants 263,000 men belong to Catholic societies and associations. The mass meeting was announced to be held at Beniredra and preparations were made to care for 50,000 visitors. Thirty-four bishops had promised to be present at the meeting. The government forbade the assembly at the last moment. The excitement following the prohibition threatened an alarming outbreak, but the organizations maintain admirable discipline and the prudent counsels of their leaders prevented trouble.

Moving-Picture Shows in Germany

Recent agitation here concerning the dangers growing out of indiscriminate exhibits in moving-picture shows will make the following, taken from the *Allgemeine Rundschau*, of interest to American readers:

"The Ministry of the Interior of Baden has recently published detailed police regulations to govern the action of municipal authorities in issuing permits to cinematographic exhibitions. The regulations urge upon those concerned the closest attention to exhibitions of this character and insist upon such supervision and discrimination as will eliminate the recognized evils frequently accompanying moving-picture shows. The impelling motive of the restrictive legislation is plainly declared to be the danger of moral corruption especially to the young, arising from the unwholesome food for the imagination suggested by these exhibits. The regulations forbid proprietors of these shows to permit children under fourteen years of age to enter their theatres unless accompanied by parents or guardians.

"A severe censorship is insisted upon before permission may be granted to exhibit pictures of any kind. This censorship eliminates at once all such numbers of the program as may appear from the titles used as dangerous to morals; in doubtful cases the presentation is allowed only after a private view of the pictures shall have assured the authorities of their harmlessness. In those towns in which there is a district commander of police, each new series of pictures is first to be viewed by a police commissary, who reports to his commanding officer on the character of the pictures. Should anything immoral or immodest be remarked in the series, the pictures are at once condemned; the same holds true of representations of crimes and of any other scenes so gross and unrefined as to produce an evil impression upon the onlooker. Under this heading there is specially noted a prohibition of detached scenes of dramas and plays whose rendition is for some or other reason forbidden in the theatres of the kingdom.

"Over and above this initial regulation of cinematographic shows by district police officers, the town and village authorities are ordered to exercise supervision over the subsequent exhibition of pictures once approved, by unannounced visits to the shows in order that no impropriety may be allowed to creep in. The entire legislation governing moving pictures is made applicable as well to stereopticons, mutoscopes and penny-in-the-slot machines, since experience proves that those, too, frequently carry immodest and immoral pictures. Finally the side-shows that are usually so attractive a feature of fairs and market days are to be carefully censored lest they prove a source of corruption and depravity among the young."

Religion in Guatemala

MIXCO, GUATEMALA, JUNE 21, 1910.

The outlook for religion in Guatemala is not very encouraging. No religious orders are allowed within the republic. The archbishop returned from his long exile in 1897, and since then has been working zealously for the good of his people. His ardent zeal is often to be restrained, for the cold warnings of prudence must be listened to. Yet notwithstanding his very delicate health (he has been at the point of death about four different times), he visits part of his archdiocese every year, which work is very arduous in a country where there are but few railroads and all the roads are in very bad condition, where there is a road at all. The rest of the year he devotes to work at his palace. He preaches in the cathedral, administers Confirmation, often celebrates solemn high Mass, and, except when prevented by severe sickness, says low Mass daily.

Order is one of his cherished habits, from which results his constant attendance at his office every day at an appointed time to see to business personally; he is always willing to receive visitors there and with every courtesy, though always to the point, he loses no time in idle talk. With so edifying a prelate, the priests have a perfect model to follow and most of them, I trust, are faithful imitators of their pastor, notwithstanding the many temptations that surround a secular priest in general, and the very serious ones that are met in countries like this, for here, to be a bad priest means to be in favor with the government. The priest, who, faithful to his calling, devotes himself to the ministry and with freedom of the Gospel attacks evil and error without regard to Freemasonry or Liberalism, is put down as an enemy to the authorities and often imprisoned or exiled from his home and native land.

Yet worthy priests now occupy their stalls in the cathedral as its canons, and not only chant the daily praises, but, though old and infirm, occupy themselves in the ministry. Other priests do their work in the minor churches of the capital; the rest of the clergy is distributed in the country parishes. The seminary is not so prosperous as one would wish, owing to the want of vocations, for how can vocations be expected where there are no Catholic schools or colleges? Yet by the mercy of God there are some forty or fifty students for the priesthood.

Are Catholics fervent in Guatemala? It would be unjust to say no. The scarcity of priests doubtless tends to make Catholics careless in their religious duties, for not being attended properly, the want of instruction and exhortation aided by their own negligence makes them forget their obligations and fall into religious indifference. Yet the grace of God works wonders, and faith is very strong in the mass of the common people. Let there be a public demonstration of religion and the whole city, town or village will be full of religious enthusiasm. To quote but one of such instances: The city of Quetzaltenango, the second in importance of the republic, was destroyed by the earthquake of April 18, 1902; Mass was said the following Sunday at the public and central square of the city, and notwithstanding the fact that shocks were felt, at intervals, that buildings were falling everywhere, and that the people of that part of the country are noted for their impiety and liberalism, there, in that open place, where the altar had been raised, was the whole of what was left of the population of the ruined city; there, humbly knelt the once haughty Liberal or Freemason.

It may be objected that this was under the influence of the terror of the dreadful week. Be it so, but was there not at least a sign of the latent faith in the heart of that neglectful and forgetful people? But on other occasions also. The archbishop returns from his long exile; the people are crazed with joy and enthusiasm, they fill the streets, decorate their houses, and bring him in triumph to his cathedral. The Blessed Sacrament is carried in solemn procession or in private to the sick, and the most indifferent shows his faith in the real presence by removing his hat or bending the knee before his God. In many other instances we see that faith is alive in the people; if they don't live up to their belief it is because the Liberals, under whose rule we have been for forty years, have done away with the means the Catholic Church has for the guidance of her children. The religious orders, Catholic institutions, seminary for the priesthood, the parish priests themselves in great part—all these were suppressed by the liberal government of 1871. Let not our charitable brethren, the Protestants, blame the Church for the ignorance and indifference of Catholics in Spanish America, but let them blame their natural friends, the Liberals. Although the government respects and even encourages the Protestant minister, the people despise him and are likely to make it pretty unpleasant for him. In this town we had one who, though backed by the officials of the government, had such a disagreeable experience that he soon left.

In the city of Guatemala there are about thirty churches, of which eight, besides the Cathedral, are worthy to be called first-class for the beauty of their architecture and magnificence of their ornamentation. Some of the others, though small, are very pretty. Almost in any of these churches one will find something to admire in the way of ornamentation. The Cathedral has a fine main altar of white marble, consisting of a table about fifteen feet square; over it stands the throne for the exposition of the Blessed Sacrament, with its dome surmounted by a cross resting upon eight columns, two at each corner and about eight feet high; on each corner of the cornice stands a small statue of one of the four Evangelists. The whole altar is beautiful for its elegance and simplicity. Though not inferior in beauty, the altar of the Sagrario, the chapel of the Blessed Sacrament in the Cathedral, surpasses the marble of the main altar in richness; the table, columns and niche, where the Blessed Sacrament is exposed, and the dome, are all covered with solid silver and gold.

J. F. I.

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The figures of the present infant mortality alarm Germany, where the fact that there is a notable increase is evident from the statistics just published. Out of 2,000,000 persons born alive last year in the empire, 351,000 died under the age of one year, a record exceeding 17 per cent. The highest mortality by kingdoms is in Bavaria, 22 per cent.; the lowest, 16.8 per cent., is in Prussia. As compared with the British Isles, the infant mortality in Germany is very high. In the former the general percentage is 10.8, the rate of mortality varying from 11.8 per cent. in England and Wales, where it is highest, to 9.2 per cent. in Ireland, where it is lowest. A German statistician explaining these figures, says: "The simple solution seems to be the Irish woman is naturally the better mother of the two, and that in the nursery the power of organization and officialdom is strictly limited."

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 23, 1910.

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An Educational Collapse

Some years ago the famous Canadian Pacific Railway made up its mind to leap across the St. Lawrence above Quebec. The span was immense but the engineering science of the day was equal to the task, or thought it was and eagerly set to work. Soon the traveler on the river could see high above him the complicated network of steel stretching out from the banks on either side. The huge girders would soon touch each other and the approaching centennial of Quebec would have another glory added to it by the completion of the vast project which only modern science could conceive and only modern mechanical skill attempt. But suddenly and without warning, the whole structure crashed down into the river, carrying into its depths the millions that had been spent on it; and what is more tragic, the lives of most of the workingmen. The contractors, of course, escaped, and explained that they had not calculated the strain.

The bunglers who undertook to build that bridge have imitators in the men who are directing American education to-day: our well-paid experimenters who are trying to span the river of life with stretchers that are not anchored; and which are sure to buckle of their own weight. With astonishing ignorance of human nature and a more astonishing ignorance of human history, they address themselves exclusively to the alleged intellects of their students, and shut their eyes to what is most important; the formation of the will and the control of the lower passions.

"Moral teaching," says an able writer in the July *Atlantic*, "has not been deliberately neglected, it has been crowded out. The content of the curriculum has grown to such vast proportions that it has usurped the whole attention and energy of the school."

He cites in confirmation of this statement the famous

"Report of the Committee of Ten," which originated in the National Education Association, and occupied the attention of a series of committees and conferences from 1891 to 1893. The original committee was made up of eminent men among whom were President Eliot, Dr. W. T. Harris and President Angell. "It may be safely said," continues the writer, "that there is not a high school in the country that is not affected by the Report of this great committee; its total influence is beyond estimate. Yet one might read the Report from cover to cover and hardly be reminded that there is such a thing as moral education." The same gap is remarked in the "Report of the Fifteen" which deals with elementary schools.

The inevitable result of all this is only too evident. A nation that has no idea of morality cannot exist. There can be no law; no authority. Nor are signs lacking of impending disaster. No less an authority than President Taft declares that the administration of our criminal law is a disgrace to civilization. Commenting on this utterance another writer in the same magazine from which we have quoted, adds: "Mr. Taft spoke the truth. Perhaps there has never been a civilized society in the world which has manifested, save during some acute spasm, such lawlessness when measured by contempt for the police and the magistrate, as American society to-day. And as the punishment for crime grows slow and uncertain, so does private vengeance increase. It is said that lynchings are now more numerous than executions for homicides." There is no mention here of the frightful prevalence of other crimes, nor of what is much more alarming, the absence of any sense or even suspicion that such abominations are culpable.

The blame of all this must be put where it belongs, viz., on the educational architects and engineers who have built up our present school system. They have attempted to span the river of life with intellectual culture, and have disregarded the training of youth in morality which alone can stand the strain of temptation and passion. Even if they did succeed in training the intellect, and no one will accuse them of that, of what use is it all if they turn out immoral or even unmoral men?

It was said in Canada at the time of the collapse of the bridge, that the work had been entrusted to American engineers. Let us hope that we shall not give the world a more startling object lesson of incompetency.

A Problem

The man who left a fortune to his grandson, on condition that he would avoid Catholics and become an Episcopalian, must have betrayed a crude insensibility to fine distinctions in the eyes of many of his coreligionists. As our readers are aware, many Episcopalians reject with indignation the simple statement of fact that they are Protestants. They wish to be known as members of a branch of the Catholic Church, which preserves unbroken continuity back to Apostolic times. What the

vulgar call the Catholic Church is the "Roman Church." But the Episcopalians in this country, and the Anglicans in Great Britain, practise a purer and less adulterated form of Catholicity than the "Romanists." Hence they resent the exclusive application of the term "Catholic" to the "Roman Church," and many of their ministers in New York and elsewhere parade the name and the ritualistic customs of the true Church, to the confusion sometimes of strangers who wish to assist at a real Mass on Sunday mornings.

We are informed that an effort will be made to break the will of the aforesaid bungling testator. This is a golden opportunity for the Episcopalian claimants of the Catholic name. All they have to do is to prove before a learned judge that it is impossible to avoid Catholics and at the same time to become an Episcopalian; that an Episcopalian is *de facto* a Catholic; that therefore, the last testament of the deceased lays down an absurd and impossible condition by requiring the heir to become a Catholic and not to become a Catholic simultaneously. This line of defence is bristling with interesting possibilities and would supply most instructive reading to an ill-informed and obstinate public. The *Re-Union Magazine*, of London, outlines a different argument tersely in its July issue. "Protestant," it says editorially, "is, properly, the antithesis of Papist," not of Catholic. An Anglican or an Episcopalian, therefore, may be at one and the same time both a Catholic and a Protestant,—a Catholic because he is a member of the Anglican or Episcopalian branch of the Catholic Church, and a Protestant because he is not a "Papist."

We can see how the judge, who would be called upon to decide the case on the merits of either of these arguments, would have his difficulties. One fact, however, would be quite clear to him, namely, that the Roman Catholic Church is unquestionably and indisputably Catholic. And another fact would be quite clear to the public, namely, that a once despised name is suddenly growing in attractiveness and value to many who once looked askance at it.

The Bastile

The *New York Herald* correspondent at Winnipeg wrote on the 13th inst. that the festivities in honor of Sir Wilfrid Laurier at Sainte-Anne-des-Chênes, Manitoba, came to an end when "it was nearly time to begin to-morrow's celebration of the anniversary of the fall of the Bastile." These words would seem to imply that this anniversary is generally celebrated at Sainte-Anne or at least in Manitoba. But it is not. The mistake arises from confusing the French Canadian population of Canada with the few settlers who were born in France. Between French Canadians whose ancestors came to Canada before 1759 and the French of the present day there is as much difference as between native Americans and Englishmen. The French Canadians, having no

sympathy with the French Revolution, from the errors and horrors of which they were saved by passing under British control, do not celebrate the fall of the Bastile. Certainly there is no such celebration at Sainte-Anne-des-Chênes, where almost all the people are old-time French Canadians or French halfbreeds with the same traditions. Only a few scattered groups of Frenchmen who have recently come from France to Manitoba celebrate the fall of the Bastile.

The New Kind of Indian

We read in the *Province* of Vancouver, British Columbia, that the foundation of the new city of Prince Rupert, on the Portland Canal, has been the occasion of some difficulty regarding the neighboring lands of the Naas River Indians. The white men are trying to get them: the Indians are trying to preserve them. Not so long ago the natives would have had recourse to summary means, and would have got the worst of it. There would have been what whites call, a massacre, followed by the visit of a gun-boat and the bombarding of the native villages, if within reach, otherwise there would have been a small expedition. Then the "ringleaders in the massacre" would have been demanded, surrendered, carried to Victoria, tried and executed. But the white man would have got the lands, and the Indian would have been puzzled to explain the whole business.

Now the Indians are using white men's methods to preserve their rights. They have appointed their own Land Commissioners, one of whom writes a very strong letter to the Prince Rupert *Empire*, protesting against the occupation by "land grabbers of the lands which have been theirs from time immemorial," and asking how a government, of which one of the chief duties is to maintain the rights of property, can permit it. The *Empire* very properly sides with the Indians against land grabbers; but says that when there shall be question of bona fide settlers it will be necessary to compel the Indians to sell out at a fair price. This, however, does not seem clear. It assumes that the Indians will not become cultivators and therefore as useful to the community as foreign settlers, but will wish to keep their lands as hunting grounds, and the source of the wild berries for their food and the timber they use so moderately.

But they have gone beyond writing to newspapers and have established one of their own, the *Hagaga*, to defend their rights. In the May number they present their case strongly and temperately in the form of a dialogue between a Chief and a White Man, who wants to know why the Indians stand in the way of the development of the country. The chief replies that they desire nothing more than this, but that in developing it the white man must respect the rights and social customs of the Indians. To explain what he means he brings the example of what seems to have caused no little ill feeling: their

refusal to allow the Grand Trunk Pacific Railway to run its line through their burial ground unless it pay a compensation apparently excessive. He points out that the reinterment of each body removed must by their custom be accompanied by a public speech and a public feast in which each guest must receive a gift proportionate to his social standing and to that of the deceased. The cost of reinterments would run, therefore, from three hundred to fifteen hundred dollars each. It is no use to say this is absurd. It is so to the white mind; to the Indian mind it is of the gravest social importance.

The dialogue continues until the White Man insinuates that the Indians are opposed to the King's law. On this the Chief grows eloquent, saying that his people liked to see the King's law walking and talking through the land, doing justice to all. "But you have no titles!" We have. We dig into the land and find the stone implements of our ancestors, their very bones, but we have never found anything belonging to the white man. Our relics are just as good evidences of right as the white surveyor's peg. So the give and take continues, until finally the Chief exclaims, "We put our rights under the protection of the God of Justice, who says: 'Cursed is he that removeth his neighbor's land mark.'"

All this is most interesting. It throws a new light on the adaptability of the Indian to our civilization, and we earnestly hope the Naas River Indians will see justice done them.

The Spanish Spectre

On the 19th of this month the leading paper of the metropolis informed the world that the English press had completely changed its attitude on the Spanish question and was convinced that the descriptions of the situation had been greatly exaggerated. As an offset to this bit of good news, however, the *Paris Matin* announces simultaneously that the Pope is going to drop all negotiations with the Spanish Cabinet and thus precipitate a rupture; and reports are rife, at the same time, that messengers are hurrying across the frontier to cable to the world a coming insurrection. The wire, of course, could not be worked on the Spanish side of the Pyrenees.

Because of all this the solicitous patrons and advisers of the Pope outside the Church hope that he will not follow the advice of his ecclesiastical counsellors and embark on a policy which brought such disaster on France.

It is the old, old story of the lamb muddying the water. The whole trouble is a blind to conceal a purpose. In the first place, as the able article in this week's issue of *AMERICA* plainly shows, Spain is not priest-ridden. Relatively, it has fewer priests and monks than other countries which are, nevertheless, in the enjoyment of perfect peace and prosperity. Secondly, the Spanish people are not worrying about the display of certain emblems of a

religion of which they know nothing and care less. Thirdly, it is not the religious narrowness of the Church which worries the government, but it is the alarming industrial unrest which is big with revolution. For it must be noticed that the troops are being massed chiefly in the mining and manufacturing districts where the outbreak is expected.

As a matter of fact, with the exception of Guipiscoa and Catalonia, the country is industrially dead. What commercial negotiations exist are financed with German, French and Flemish capital. Though the richest of mines are everywhere in the soil, there is no attempt to work them. Agriculture is neglected, and the crops which netted six hundred and fourteen millions of pesetas in 1903 yielded only five hundred and ninety millions in 1908. According to the *Economista*, the farm lands have depreciated 500,000,000 pesetas in five years, and the peasants are flocking to the towns or fleeing to America. We are told that thousands of families leave Cadiz, Malaga and other ports weekly. Though there is some little life at the railway stations or the ports, back in the interior the rabble of beggars is continually growing in numbers and audacity.

Such is the real reason of the discontent in Spain and it was voiced by the seventy-two mitred prelates of the country who denounced the action of the government, and told the Prime Minister to his face: "Stop this agitation about religion. Give us peace and give us bread."

The "Times" on Canalejas

A leading article in the *London Times* of July 2, is quoted by the *Paris Croix* of July 6, as interesting in a great Protestant journal. The *Times* article says that Señor Canalejas has nothing to gain by that rupture with Rome which he is doing his best to provoke, for the Spanish Cabinet would then find itself face to face with the episcopate stoutly supported by Castilian Catholics who would be much less easy to placate than the *Curia*. The English organ also insists on the strength of Catholicism in Spain and thinks that Señor Canalejas, in taking an exaggerated anticlericalism as his platform, has purely and simply committed a blunder, because a large body of Liberals will refuse to follow him in the course on which the Republicans are urging him. Adopting the same point of view as the *Croix*, the *Times* compares the undisciplined bands of Liberalism split up into many fragments to the solidly marshalled troops of Señor Maura, "probably both the ablest and the strongest political leader in Spain." The *Times* concludes this striking article as follows: "Señor Canalejas is playing what looks a very daring game. He may have reasons which foreigners cannot appreciate at their true worth for counting upon success in it. But if he does not succeed, he will again relegate Spanish Liberalism to obscurity for a considerable period."

LITERATURE

Simon the Jester. By WILLIAM J. LOCKE. New York: John Lane Co.

If Dickens had made Dick Swiveller the hero of "Old Curiosity Shop," and if he had thrown into his story a good deal less of imagination and a touch more of culture, a great deal less of faith, and ever so much more of stoicism touched with epicureanism, he would have written just such a book as Mr. Locke is in the habit of offering to the novel reader of the present day. Mr. Locke's vein of humor has to do with the eternal verities. He has taken a pose; and this pose—making little for sincerity and simplicity—puts him in a position where he can treat trifles seriously and catastrophes jestingly. To him, in his pose, life is a joke when it is not a nuisance; and all creation moves to the sound of Rabelaisian mirth. Everything—smiles and tears and laws and sacred conventions—is the subject of cynical trifling.

Simon the Jester wears the motley about his soul. Simon is a parliamentarian who learns from his physician that he has but a few months to live. Into all the program towards filling out these few months, there enters seemingly no thought of an after life. Simon plays the game to the end, jesting to the moment of death, which, however, does not come off. His getting well he considers as a practical joke played upon him by fate. In the end, Simon marries a woman whose sinuous grace and absence of education are constantly brought before the reader's notice. In this Simon is an improvement upon the "Beloved Vagabond," who marries a woman with even less education and no grace at all, sinuous or otherwise.

Mr. Locke is undoubtedly a clever writer; his culture adds grace to his narrative; his wit and humor, when used aright, are good, but he lacks the spirit of reverence. Let Mr. Locke drop his pose, and instead of his long procession of revels against the conventions give us men and women who believe that life is, to some extent at least, real and earnest.

A Winnowing. By ROBERT HUGH BENSON. St. Louis: B. Herder.

Father Benson has made use of a thrilling motif to do duty for his latest story; a motif which he ushers in with a style of epithet that is, if anything, overstrong. We hear the "crash of a band" on page 2, and on page 3 "again a piano crashed." On page 4 we see the face of a woman—"pale, tortured, with dilated eyes of agony." "A gate clashes," "gates clashed" and still "once more a gate clashed"—all on page 8. On page 11, another gate clashes. The gates of our acquaintance open, shut and bang, and rarely clash; but when gates always clash, and music nearly always crashes, it gets on one's nerves.

Possibly this is exactly what Father Benson had in mind. He is a master in leading up stealthily to some grand horror. No man since Poe can do more towards making "each particular hair to stand on end." He strikes his dominant note of horror somewhere, somehow, in a sentence on the clouds, or the woods or the fields, or in a bit of casual dialogue. The story seems to be going on serenely, but each page has its shiver hidden somewhere, invisible—but making its presence felt. Father Benson's story is simple but strong. A man dies and comes back to life—comes back with his faith, once weak, made strong by direct revelation. Many a preacher has shown that it is better after all that men die but once. Father Benson's book implies the same moral. Implies, I say, for Father Benson never moralizes. He tells us the story and leaves the lesson to the reader. Now many readers find it more difficult to draw a moral than to see a joke. Worse still, Father Benson in setting down his curdling tale, gives it to us at times from the viewpoint of a lukewarm Catholic—the wife of the two-lived man—

and a downright non-Catholic. As a result the religious lives of cloistered nuns and the vows of profession in their order are exhibited to us robbed of all that makes these sweet and lovely in the eyes of all Catholics and of many of our separated brethren.

Evidently, Father Benson is writing cleverly for clever people. Although there is shown a knowledge of theology, there is no internal evidence to prove that the book was written by a priest. In fact, Father Benson, in telling his splendid and powerful story is, if anything, too detached. It is to be feared, in consequence, that many a reader will lay the book down with the feeling that the cloister is a place where one has killed one's capacity for happiness—spoilt it—starved it to death. With all the horrors, there is plenty of humor, excellent characterization and a wit that bites as savagely as Father Benson's culture will allow.

The Emigrant Trail. By GERALDINE BONNER. New York: Duffield & Co.

The story, as indicated by its title, gives the account of a party making its way across the American continent. The time is 1848, one year before the discovery of gold in California. While the name of the story would easily lead one to believe that it would be a book of adventures, the fact is that its 496 pages are devoted mainly to the loves and hatreds of one woman, interspersed with some very fine descriptions and diluted by a few striking events. The style is good. The tone of the story is grimly realistic, and, as is the case with grimly realistic stories, there is very little religion and still less humor. The narration, at times very good, is also at times rather tedious. The interest frequently flags. As for the characters, while they are well drawn, they are nearly all unpleasant.

The ideals of the author are not high. She thus describes the evolution of her heroine: "The trials of the trail that would have dried the soul and broken the mettle of a girl whose womanhood was less rich, drew from hers the full measure of its strength. Every day made her less a being of calculated, artificial reserves, of inculcated modesties, and more a human animal governed by instincts that belonged to her age and sex." Other sentences following could be quoted which are anything but delicate, and which go to show that the evolution of woman, in the author's eyes, means a return to nature by the route of the savage.

FRANCIS J. FINN, S.J.

Whirlpools. By HENRYK SIENKIEWICZ. Translated from the Polish by MAX. A. DREZMAL. Boston: Little, Brown & Co.

The title is descriptive of the contents. The classes and masses of Poland are represented as immersed in social, moral, political and intellectual whirlpools or laboriously struggling to the surface. The leading man in the story—there is no hero—is a noble in class who, though possessed of many good qualities, proves on trial to be ignoble in character. The main heroine—there are three of them, each of a fine type and finely drawn—is a peasant girl who has been educated by an English philanthropist. Her true refinement is skilfully contrasted with the surface polish of her self-indulgent landlord, who, unaware that she is a peasant of his own estate, falls in love with her. Her influence forces the best in him to the surface, and his proposal is one of the prettiest in literature. He begs that they kneel in church together and say in unison: "Under thy protection we flee, O Holy Mother of God! Our entreaties deign not to spurn, and from all evil deign to preserve us." But the revelation of her origin brings the worst in him uppermost; the gentleman proves essentially a vulgarian and the peasant altogether a gentlewoman. There is one, however, noble by birth and character, who gladly takes the place of his unworthy brother.

There is much from various angles about religion, socialism and politics, and the hope is held out that, because she prefers suffering to submission, Poland will be saved ultimately; but if the characterization is true, it will not be the male nobility that will snatch her from the Whirlpool, and one would not feel poignant regret if most of them were drowned in it.

They are pictured, with one exception, as sceptical, pleasure-loving, or as Catholics by custom rather than conviction. The author himself, though he describes the Mass, Extreme Unction, the funeral rites and the effects of Confession with the sentiment of a Catholic and the skill of an artist, does not seem consumed with zeal for the Faith or indignation at the indifference of his fellows. He is intellectually convinced that "knowledge without religion breeds only thieves and bandits," and "nobody has a right to feed the people with the putrefaction of his lungs and his brain," and he scorns the scepticism that "saves itself by paradoxes and intellectual somersaults," but he allows his motley characters to emit much moral and intellectual putrefaction, and he etches or suggests many a picture that might serve as an exhibit of moral tuberculosis.

The author's mastery of vivid portrayal, whether of scenes, characters or events, is as manifest as in his famous trilogy of Polish history; one would wish that his perspective were as true of the present as of the past, and if he cannot find Pan Michaels among the nobility, that he go down among the people, on whom he rests his country's hopes, for characters worthy of his pen. The translation is well done, though the unphonetic spelling of impossible Polish names makes us regret the passing of Jeremiah Curtin.

M. K.

English as We Speak It in Ireland. By P. W. JOYCE, LL.D., M.R.I.A., etc. London: Longmans, Green & Co. Dublin: M. H. Gill & Son.

Adapting the phrase of the Roman poet, Dr. Joyce could truly say: "*Nihil Hiberni a me alienum puto.*" He has devoted a long and fruitful career to the service of his country, and there is nothing in her life, language and story that he has not touched and adorned. He has written histories of Ireland and reading books in Irish history for the student and the child, traced the origin of "Irish Names of Places" through every locality, gathered her music and song into several standard volumes, and in his classic "Social History of Ancient Ireland," a scholarly work of stupendous labor and lore, has brought before the world, as no one else except perhaps O'Curry, the unique civilization of pagan and early Christian Ireland, her government, laws and military system, her art, learning, religion, social institutions and domestic life. His "Old Celtic Romances" from the Gaelic and his Gaelic Grammar add to but by no means complete his contributions to Irish scholarship. In all his books there is a human interest that differentiates them from dry-as-dust tractates of learning and accounts for their frequent re-issues. This is especially noticeable in "English as We Speak It in Ireland."

It is a by-product of the researches of a lifetime. Dialect books and treatises (including Lowell's introduction to the Biglow Papers), contributions from over a hundred correspondents and his own personal recollections and wide reading are all subjected to analysis, codified into systematic classification, and sprinkled throughout with witty phrase and quaintly humorous incident in such fashion that the book is at once more informing than a grammar and more amusing than a joke-book. Most language books make dull reading, but this will be found a perennial fountain of pleasure.

It appears that "English as we speak it in Ireland" is pretty much the same as they spoke it in England in the days of Shakespeare, enriched, however, by Irish idiom and modified in pronunciation chiefly by adding an aspirate to *s*, in Gaelic fashion, and to *t* and *d* when they precede *r*. Thus to *ate mate* is good English, but to *dhrink cidher*, not to say *whiskey*, is Irish.

Then some consonants do not coalesce in Gaelic as in English; hence *Char-les* makes *char-ums* from *wurruns*, and Dr. Joyce knew a Tipperary doctor who in the time of the Bulgarian massacres sympathized loudly with "the poor Bullugarians." He must have been from *Thur-les*. Thus the book goes on illustrating dialect sources, idioms, proverbs, phrases, imprecations, comparisons, grammar, pronunciation, etc., with wit, humor, story, song and incident galore in endless variety. Even the index is similarly spiced on every page. Explaining "Roman," for instance, as a synonym for "Catholic," Dr. Joyce tells of a controversy in which the Catholic champion cited "St. Paul's Epistle to the Romans" and triumphantly challenged his opponent to produce "St. Paul's Epistle to the Protestants." The incident is found in "Knocknagow," a fund of Irish folklore from which he copiously draws, but the author affirms that it occurred in his own neighborhood of Kilfinane when he was a boy.

The chapter on Exaggeration and Redundancy is the most amusing, but perhaps the most valuable and certainly the most touching is "The Memory of History and of Old Customs," in which the narrator tells, from his own boyhood experience in County Limerick, how Irish learning and religion were preserved in the thatched chapel and the hedgeschool. It conjures up a picture startling in its contrast and historic suggestions—a distinguished scholar of to-day soberly narrating how the foundations of his scholarship in Latin, Greek and Gaelic, science and mathematics were laid in the kitchen, barn and open-air schools that had preserved the continuity of Irish learning through two hundred years of persecution and proscription: "Such were the schools that the Catholic people were only too glad to have after the chains had been struck off—the very schools in which many men that afterwards made a figure in the world received their early education." The Irish and Catholic note runs through the book, and is always so true that none will find it obtrusive or offensive.

M. K.

The Diary of an Exiled Nun, with a preface by FRANCOIS COPPEE. An authorized translation. St. Louis: HERDER. Price, \$1.00 net.

The story of the sufferings and privations endured, especially by the religious communities of women, in consequence of the iniquitous French Law of Separation will in due course of time like the suppression of the monasteries by Henry VIII, pass into the domain of history. In England, where the actual facts have been buried for three or four centuries under the calumnious reports of the despoiler, the suppression of the truth was as great a crime as the suppression of the monasteries. Quite otherwise in France, where for all the hostility of the oppressor, the songs of the exiles as they sit by the waters of tribulation and recount their wrongs are being daily recorded with unerring fidelity. Contemporaneous biographical literature will render the constructive work of the historian comparatively easy. The "Diary of An Exiled Nun," written in 1906, is familiar to French readers. The translator has done a gracious service to English readers who are deprived of the enjoyment of the simplicity and beauty of the original in giving them a faithful copy of this touching narrative. The book will serve as a companion to René Bazin's "The Nun." In a comparison of the two books one may very well doubt if fiction is an improvement on fact, or rather if the novelist has used his tools with better effect than the simple biographer. Both works are a strong indictment of the French law makers and law breakers who are doing their best and their worst in a senseless effort to stamp out religion in the name of liberty, equality and fraternity. We regret that the translator has given no clue to his name, if for no other reason, at least to satisfy the legitimate curiosity of readers.

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LITERARY NOTES

In the literature of music there is very little that can be compared with the poem of the laureate of old Salamanca addressed to the blind Francisco Salinas, the greatest organist and musician of the Renaissance. "In paraphrasing admirably," as Mila y Fontanals has noted, "the whole Platonic doctrine of aesthetics," it is distinguished for the very qualities wherein Salinas himself was famous—a grand effusion of spirit under a scholarly control.

Francisco Salinas was born in 1512, of an aristocratic family of Burgos, where his father, Juan Salinas, managed the finances of the Emperor Carlos V. Stricken with blindness in his tenth year, Francisco was nevertheless sent to Salamanca to apply himself to the study of Greek, philosophy and the higher mathematics, for which the university was distinguished.

After some years he was forced by poverty to suspend his courses and enter the service of his kinsman and friend, Pedro Sarmiento, of the Counts of Ribadeo y Salinas, who had become Archbishop of Santiago de Compostela and was later created Cardinal in *curia* at Rome. In the *entourage* of this patron Salinas was able to give full rein to his musical gifts, and to devote twenty-three years in Rome to the study of the secrets of the ancient Greek and Latin musical modes. His researches deal with the different methods of calculating ratios of sound; in studies of the ancient rhythms and melodies of the Greeks, Latins, and ancient Spaniards; in elucidating the modes of classical ages, establishing, according to Dr. Plepusch, the true enharmonic, which for centuries was supposed to be irretrievably lost. These researches are embodied in his work, "*De Musica, Libri septem*, 1578."

He enjoyed during his lifetime great personal esteem as well as fame for his achievements in speculative music; the powerful Cardinal Granvella became his special protector, and Pope Paul IV, at the instance of the Duke of Alba, created him titular abbot of San Pancrazio de Rocca-Scalegna. When most of his patrons had died, Salinas turned homeward, bemoaning that "they had shown him more affection than riches." A special stipend was arranged for him at Salamanca, where since 1550 the study of music, although it was a secondary part of the arts, had been particularly cultivated, and there as *cate-dratico de musica* the blind old *abbé* remained until his death in 1590.

His fame as composer and performer on the organ and on practically every musical instrument known to his time is still one of the glorious memories of Salamanca. When at the organ he is said to have

shown wonderful power to awaken the emotions of sublime terror and grief.

Fray Luis de León, the author of this ode, was a personage quite as remarkable. He is considered by the best Spanish and Continental critics the greatest master in the religious lyric. He passed five years of his life in the prisons of the Inquisition, and when, after his vindication, he returned to his professor's chair at the university, he lived in the greatest retirement with a few friends, among whom was the beloved old scholar and musician, "the blind Salinas."

TO FRANCISCA DE SALINAS.

The Blind Organist of the University of Salamanca, A. D. 1512-1590.
(From the Spanish of Fray de León, 1527-1591.)

Serene await the calméd skies
As though in fairer gleam and beauty stoled,
When from thy fingers pure and wise
The music raptured and controlled—
Salinas—flooding unto heaven is rolled.

Unto that consonance divine
The soul endungeoned in oblivion yearns
For powers as once it did enshrine;
On memory's paths confused it turns
Where lights primordial it now discerns.

And as its consciousness doth grow,
It soars serener in its will and thought,
And spurns the bait of gold as low
With which the vulgar heart is caught,
And beauty's ancient snare of falsehood wrought.

Encompassing heaven's utmost sphere
At last it touches on the threshold high
Where other music meets its ear,
The carolling that cannot die,
The fount and primal source of harmony.

Lo, how beneath that mighty lyre
He bends, the master of our schools renowned!

The while his gifted hands inspire
The sweep of psalmody profound
To which these temple vaults eternal sound!

Whose numbers in complete accord
Are sounded as earth's answering songs aspire,
Till, intertwining, both are poured
Antiphonal from choir to choir,
And soar commingling toward supreme desire.

Afar on that resounding sea
Of sweetness floats the soul; within that tide

Submerging self, it comes to be
Annulled to every wish beside,
Nor hears nor sees what may its heart divide.

O glad abandonment sublime!

O death that givest life! Serene repose,—
May never memory of time,
Nor consciousness of earthly woes,
Dissolve its long embrace until the close!

To thee, one cadence of my chant,
Thou glory of Apollo's choiring spheres!—
Friend whom I love and proudly vaunt
Above all treasures: "Naught appears
On earth for mortal sight except through tears!"

Oh, let thy floods of song outpour,
Salinas, without end, that I may keep
Attent on God for evermore,
In Him my wakeful soul to steep,
Unto all else left careless and asleep!
THOMAS WALSH.

Major Henry O. Bisset, whose present address is Harrodsburg, Kentucky, is planning to prepare during the coming year a catalogue of the Catholic books in the public library of New Orleans. Major Bisset requests those who have published similar lists elsewhere, to aid him in his task by forwarding to him copies of their catalogues. He writes that he is ready to exchange book-lists or to pay for those that are sent him.

It is with a strange feeling of luxury that a Catholic reads such an article as "A Study of the Jesuits," which appeared in the *Nation* for July 14. The writer is the regular Paris correspondent of that weekly paper, and the occasion of his observations is the publication of "*Les Jésuites*," a French translation of the German work of H. Boehmer. The correspondent, writing over the initials "S. D.", attaches much importance to the eighty pages of introduction and the notes in the French edition, contributed by Gabriel Monod. He points out the merits and faults of the latter scholar with a fullness and precision of knowledge concerning the Jesuits and the Church that is extremely rare in our American literary periodicals. In particular his paragraphs on casuistry and the moral teaching of the Jesuits will prove striking to the reader who is familiar with only the ancient and facile misrepresentations of Protestant tradition. "S. D." considers the following statement of Gabriel Monod in the light of a "veritable pronouncement": "A very large number of questions of religious history remain little or ill-known. In the front rank of the ill-known should be placed the History of the Society of Jesus. Hardly ever has it been spoken of with serenity and impartiality; and nothing is more difficult than to know its history with exactness."

EDUCATION

A happy idea, frequently suggested by Catholic papers of late, is that which urges the use of opportunities found in the school-room as effective aids in spreading the influence of the Catholic press. The proposal seems to have been accepted and to be found worth while in many Catholic schools. The method suggested favors the use of Catholic papers and magazines during part of the time allotted for supplementary reading in the English class periods. Once or twice a week a Catholic paper or review is brought into the school-room, and the pupils read and discuss its pages. Unquestionably the practice ought to lead to an appreciation of Catholic effort in journalism among a large and educated class of readers, and the habit based upon this appreciation will do much to strengthen and uphold the Catholic press of America in that practical efficiency of development which only widespread support can assure.

Fas est et ab hoste doceri. The New York papers announce the opening on July 9 of fifteen vacation Bible schools in as many churches and missions under the auspices of the New York City Federation of Churches and Christian Organizations. Sixty college students, young men and women, are in charge. The purpose of the schools is to keep children off the street, teach them Scripture lessons and give them healthy employment during the summer. Catholics view with regret the enticements held out to the children of immigrants who flock into our large cities from Catholic lands, and deplore the loss which the Church suffers through the defections due to these enticements, but a more practical interest in the welfare of these children is taught in this announcement. Were a Catholic school to be located side by side with each one of these fifteen vacation Bible schools, and were we to find sixty Catholic college students, young men and women, to take charge of the classes organized, the allurements held out by the Federation of Churches would not so readily entice away from us the children attracted to Bible schools.

Dr T. Stanley Hall, president of Clark University, Worcester, Mass., is evidently not in favor of the "gentler persuasion" too commonly recommended by up-to-date pedagogy. In an address recently made in Greeley, Colorado, Dr. Hall said: "I do not believe in too much flogging, but it should not be abolished. Americans protect their children too

much, and it makes them precocious and disrespectful. A little slapping now and then reinforces the moral purposes of the child." "To reinforce the moral purposes of the child" is a distinctly modern touch given to the ancient scriptural "Spare the rod and spoil the child."

Certain facts called to the attention of the assembled alumni of St. Louis University during this year's closing banquet, make one realize that some of our Catholic institutions have lived through years that make them venerable. Five of the graduates of the class of 1910 are grandsons of former "boys" of the University, the line thus established running back in one instance to the year 1832. More striking than this is the record, on the paternal side, of a student actually registered in the "prep" school of the University. The father, grandfather, great grandfather and great great grandfather of young Soulard Cates, now completing his work preparatory to entering the College department, pored over their books and received their education under the tutelage of the Jesuits of the St. Louis University. To have on its lists a representative of the fifth generation of a family trained in this same school bespeaks a long enduring history which means much that one is apt to overlook in the busy bustle of our modern ways.

Overstudy is a charge that few practical educators of to-day are apt to consider as admissible in respect to our educational systems. The opposite complaint rather is commonly made, and the admitted lack of thoroughness in the training of school children in our time is explained by many to be a result of a want of diligent application on the part of students. Yet the Connecticut Alienists Association is to begin a campaign against overstudy in public and private schools. The action is the outcome of a paper read during the recent meeting of the Association in Greenwich, Conn. Dr. Vail, author of the paper, is reported to have said:

"When shall we awaken to the danger and wrongs inflicted on our children in these days when the whole country seems to have gone mad over the mental cramming process called education of our boys and girls? In our public and preparatory schools more and more is expected and required of its teachers and pupils.

"Conservative medical men who have given their lives to the study of children, place the number whose health is shattered by overstudy in this country at more than fifty thousand each year, and what does it all amount to? A large part

that is taught at this sacrifice of health and reason is never used again in after life. The useful and practical things are many times passed over with but little attention.

"From 14 to 18 years of age the nervous system requires careful watching on account of the great changes that the whole system is then undergoing through the period of puberty. This is especially true of girls. How many there are now, living out their lives in asylums and sanitariums, whose lives have been wrecked and their nervous systems destroyed by overstudy."

ECCLESIASTICAL ITEMS

The first Doctor of Scripture to take the new oath published among the Acts of the Holy See for the week ending July 2, is the Rev. George Hitchcock, D.D., D.S.S., whom *Rome* describes as an Irishman, a convert, a former Unitarian minister, a student of the Collegio Beda and of the great Dominican University, the Collegio Angelico. Father Hitchcock had to pass rigorous tests before winning the new doctorate in scripture: there was first an oral examination in the Vatican before a board made up in chief part by distinguished members of the Biblical Institute; then came a lecture before a brilliant group of auditors, when from a professor's chair the candidate explained as to a class a subject assigned to him one hour before the lecture. The topic selected was: "On the privileges and final conversion of the Jewish people; St. Paul's teaching on this head, especially as set forth in the ninth, tenth and eleventh chapters of the Epistle to the Romans." The exposition ended, the novice-Professor was subjected to a fire of questions from members of the Institute. Finally the Reverend candidate presented and read his written thesis: The Higher Criticism of Isaiah, and in a masterly defence replied to the objections proposed against it by leading members of the Biblical Commission. At the close of days of strenuous work, Cardinal Rampolla, President of the Commission, warmly congratulated Father Hitchcock on his splendid success and solemnly conferred upon him the doctorate in Sacred Scripture.

The usual pilgrimages to beautiful Auriesville, on the Mohawk, where Father Jogues and his two companions were put to death by the Indians 264 years ago, have begun. They are mostly from the towns along the valley or near it, like Watervliet, Cohoes, Albany, Troy, Schenectady, Amsterdam and Utica; but on July 3, one arrived from New York. It is hoped that on September 18 Mgr. Touchet, the Bishop of Orleans,

in France, where Father Jogues was born, will visit the Shrine.

Most Rev. Dr. Carr, Archbishop of Melbourne, Australia, preaching recently on the anniversary of the first offering of the Holy Sacrifice in the province of Victoria, contrasted the Catholic position then and now. In 1839 Rev. Patrick Geoghegan, later Bishop of Adelaide, said Mass in an unroofed store. He was the only priest in the settlement; there was neither church, school nor teacher, and only 2073 Catholics. In the limits of his territory, since divided into the dioceses of Melbourne, Ballarat, Sandhurst and Sale, there are now 282 priests, 1337 nuns, 77 teaching brothers, 286 schools, 17 charitable institutions, and a Catholic population of 264,189. St. Patrick's Cathedral, Melbourne, a beautiful building, cost \$1,150,000, and the other churches and church buildings bear witness to the taste and generosity of the people. His Grace continued: "This record has been accomplished by the poorest section of the community, by those who had to leave Ireland under the pressure of bad laws and the shadow of a great famine. Besides, for thirty-five years that section of the community had to bear the expense of building and maintaining their own schools, while contributing their full share to support the schools of the State."

The "Grand" Seminaries of France held their fifth congress at Paris July 18-20. The alliance of the seminaries was formed in 1905, and in 1908 Pius X placed it under the protection of Cardinal Vives y Tuto. There are 79 dioceses aggregated and 95 seminaries. At the congress of 1909 53 dioceses were represented.

The Archconfraternity of Catechists has just had a general assembly under the presidency of the Archbishop of Paris. It numbers 28,700 voluntary catechists, who give instructions to 140,000 children.

The first solemn Mass of the noted convert, Father Paul Francis, founder of the Society of the Atonement, recently ordained to the Catholic priesthood in Dunwoodie Seminary Chapel, was celebrated on the Feast of the Precious Blood in the home chapel of his community at Greymoor, Garrison-on-the-Hudson. The solemnity was, at the same time, a commemoration of the tenth anniversary of the first foundation of Father Paul's community, on the picturesque hill now known, from the purpose of the society, as "The Mount of Atonement." It may not be generally known that the Society of Atonement was first established as an Anglican Order of Franciscan Friars, with the object, even in its Anglican

days, as it continues to be now that its members have become Catholics, to repair the breach in church unity caused by the defection of Henry VIII and the English people from the Catholic Church. The purpose of the Society has widened out since its approval by episcopal authority in the Catholic Church, and Father Paul plans fuller scope for the energies of his community. "Since," as he remarked lately to some friends, "the position of the Synagogue is in some ways similar to that of the Anglicans and since quite a number of incidents chronicled in the still brief history of the Society point that way," he hopes that the Society of the Atonement, with the assistance of his effective little monthly, *The Lamp*, may be an efficient factor in bridging the chasm between Christians and Jews, and thus help to reclaim to the Church not only "Our Lady's Dowry," but "God's Chosen People" as well. At Father Paul's celebration three other branches of the great Franciscan Family were represented, as deacon, subdeacon and master of ceremonies. (COMMUNICATED.)

The Catholic Church Extension Society has been made a canonical organization by the Holy See, and Cardinal Martinelli has been appointed to the office of Cardinal Protector. Hereafter the Society will be attached to the Archdiocese of Chicago, and the Archbishop of that see will hold in perpetuity the office of Chancellor of the organization. The new legislation goes into effect on October 18, at which time the board of managers will present three names to the Holy See from which His Holiness will select the active president, exactly as is done in the selecting of priests for bishoprics. At present the office of president is held by the Very Rev. Francis C. Kelley.

St. Mary's Academy, near Leonardtown, Md., recently celebrated its silver jubilee. The event was specially remarkable for the number of distinguished personages present. His Eminence Cardinal Gibbons and Governor Crothers of Maryland were the chief guests, but the occasion was also honored by the presence of the Very Rev. Joseph Hanselman, Provincial of the Jesuits of Maryland-New York, and the Rev. Presidents of Georgetown University, Gonzaga College, Washington, and Loyola College, Baltimore. The orator of the day was Judge N. Charles Burke, of Towson, Md. The Academy, now in a flourishing condition, is under the charge of the Sisters of Charity of Nazareth, Ky., who, amid many difficulties, began the work of instruction in 1885. A handsomely illustrated booklet giving the history of the institution was issued for the occasion.

SOCIOLOGY

In a recent number of the Quarterly Bulletin of the Illinois Board of Charities, Dr. Emil G. Hirsch contributes a paper on the training of lay nurses and attendants in institutions where the sick, the dependent and the delinquent are wards of the State. To secure competent men and women and to retain them in the service is admittedly the burden of the administrative authorities of such institutions. "Complaints concerning the ignorance and the consequent brutality of those entrusted with the custody of the unfortunate," says Dr. Hirsch, "are not confined to the United States. They are frequent and loud in Germany and France, where politics in the sense in which we know the word's pernicious meaning has no place in the dictionary."

Incidentally the writer pays his respects to the Sisters in Catholic hospitals, and points out the advantages which these hospitals possess in having as nurses and attendants those whose labors are sanctified and whose burden is lightened by motives which religion alone can supply. On this point he writes:

"Secular institutions are at a disadvantage as far as the recruiting of the attendant staff is concerned. Catholic hospitals have never been at a loss how to fill the ranks of the men and women called to minister to the sick or watch the weak-minded. Religious consecration, the gratification springing from the sweet knowledge of doing 'the Master's work,' supplies a motive for taking up the burden of the task which financial compensation may never hope to awaken. The consciousness that they are called of the spirit, that theirs is a sanctified vocation, that the crown of thorns which is theirs now will be replaced by a diadem of glory in the beyond, accompanies the Sisters of Charity on their errand of mercy. It steels them to face pestilence and horrors without fear. It lifts them above the petty weariness of the daily routine. It makes them forget the dangers and the monotony of their environments. It brings the smile to their lips even when bedlam rages around them, and racks their very frame and taxes to the breaking point their nervous system. They will not desert their post no matter how disagreeable and repellant their duty. They feel that theirs is not a 'job.' Every Sister has given herself to a life, and as long as life lasts she follows the summons."

"Of course religious zeal does not suffice to confer efficiency. As it makes for continued and sustained service it creates conditions favorable to the acquisition

of experience. And experience after all is not only the test but even so the parent of theory. . . . Where religious enthusiasm is as intense as it is in the sisterhoods and fraternities of the Catholic Church, the necessity for providing theoretical instruction in the art of nursing and the scientific principles underlying it is not as urgent as it is where the religious motive is not as keen or perhaps is altogether absent. For the older members of the order naturally become the guides of the novices. They perform spontaneously the functions of the instructor. Of them there is no dearth, for the simple reason that once in the work the lay-brother and the Sister of Charity will never relinquish it."

ECONOMICS

A sensation was caused in the copper trade last week by evidence that a new source of copper supply, said to be one of the richest in the world has been opened up, and that the old high cost producing copper companies of Montana are brought face to face with fresh competition. Three shiploads of copper arrived at Perth Amboy during the week consigned from South Africa to the local smelter of the American Smelting and Refining Company, controlled by the Guggenheims. The shipments are generally believed to be the forerunners of heavy imports of copper and other metals from the new African fields which a powerful American syndicate, headed by the Guggenheims, has been developing for the last year. While the source of this new copper supply is being carefully guarded by the officers of the syndicate, it is declared to be in the Congo territory, a portion of which was acquired about two years ago by the syndicate from the late King of Belgium. It will be remembered that an announcement appeared two years ago affirming that engineers representing the Guggenheim interests had been sent to Africa to develop the rich mineral lands in the Congo.

Internal Revenue Commissioner Cabell last week gave out a list of more than two hundred preparations which hereafter may be handled by drug stores only after the Government liquor license is paid. These preparations have been found to be insufficiently medicated to render them unfit for use as a beverage, or to take them out of the class of alcoholic beverages.

Those who had jumped to the conclusion that the spring wheat would be

greatly benefited by the recent general rains and that the drought damage feared would be largely eliminated as a market feature, were surprised last week to see messages from well-posted leaders in the Northwest trade claiming the benefit from the rains will be limited. The favorable change following the rains will be confined almost entirely to late portions of the wheat acreage which were not badly affected by last month's drought and to pastures and other forage. The messages stated that the worst damage claimed both by private and official reports must be regarded as fixed, and not to be repaired by any change in weather conditions at this time.

In an address given before the Chicago Association of Commerce last week, James E. Dunning, American Consul at Havre, has this to say regarding the development of our foreign trade: "There is no reason why every form of highly finished product should not be sold in European countries in much larger quantity than at present. Large though our foreign trade is, every well posted officer of the consular corps knows we have merely touched the surface so far. Our principal competitors in the continental field are the Germans, whose activity and system of organization show the importance they attach to this branch of business. It isn't necessary to spend a lot of money to get this foreign business. Use direct methods instead of indirect methods. What I mean by this is for the manufacturer who wants this kind of business to employ a personal representative on the ground, one who can speak the language of the country. Furnish him with literature explaining our weights, measures and money in the language of the country where it is desired to trade.

"There isn't a country that has more friends abroad than we have. All over Europe the trade is interested in our output and the name 'American' has a significance as a synonym for high quality."

The Navy Department has decided to construct four wireless telegraph towers, between 400 and 500 feet high, on the highest available point in the District of Columbia. It has asked permission of the War Department to erect them in the grounds of the National Soldiers' Home, which are 250 feet higher than the site of the Washington Monument. Tests recently made lead to the belief that communication with ships in the day time 1,500 miles away, and at night 3,000 miles will be possible.

PULPIT, PRESS AND PLATFORM

By a Motu Proprio His Holiness the Pope has defined as follows the oath to be taken by Doctors of Sacred Scriptures:—

In our aim to preserve undefiled the teaching of Our Religion, We have in past years made various provisions and rules by virtue of which, following in the footsteps of Our Predecessor of happy memory We have emphasized the obedience due to the decisions of the Sacred Council on Biblical Matters, and founded an Institute for Biblical Studies which are in our times of the utmost moment. But We are concerned not merely to provide students who aim to become professors with all the scientific facilities calculated to perfect them in Biblical knowledge and to enable them to make progress in cognate subjects for the defence of the Sacred Books, but also to ensure that when they become professors they may faithfully transmit the knowledge they have acquired, and communicate it to the minds of their students in a way absolutely free from the suspicion of any equivocal sense and, We have therefore, deemed it well to prescribe a form of oath to be read and taken by candidates before they receive the title of Doctor of Sacred Scripture. Wherefore, in view of the greater good of Sacred Doctrine, of Professors and students, and of the Church itself, of Our own motion with certain knowledge and after mature deliberation, and of the plenitude of Our Apostolic Authority, by virtue of these presents, and perpetually, We do decree, will, and ordain that those who are to be declared Doctors of Sacred Scripture shall take the following oath:

I, N. N., with all due reverence subject myself and with a sincere mind adhere to all the decisions, declarations, and prescription of the Apostolic See or of the Roman Pontiffs, on the Sacred Scriptures and on the right method of interpreting them, and especially to Leo XIII's Encyclical Letter Providentissimus Deus given on November 18, 1893, Pius X's Motu proprio Praestantia Scripturae Sacrae given on November 18, 1907 and his Apostolic Letter Vineae electae given on May 7, 1909 in which it is decreed that "all are bound in conscience to submit themselves to the decisions regarding doctrine of the Pontifical Biblical Commission, including those already given and those to be given in the future, in the same way as to the decrees of the Sacred Congregations approved by the Pontiff; and that all those who venture to impugn such sentences by word or in writing cannot be held to be free from the note of disobedience and temerity and therefore from grave sin;" wherefore I promise that I will faithfully, integrally and sincerely ob-

serve and inviolably guard "the principles and decrees published or to be published by the Apostolic See and the Pontifical Biblical Commission" as "the supreme guide and rule of studies," and that I will never in teaching or by any words or writings of mine impugn the same. So I promise, so I swear, so may God help me and these holy Gospels of God.

What has been laid down in this document of Ours, published by Our own motion, We ordain to be firm and valid, all things to the contrary notwithstanding.

Given at Rome at St. Peter's, June 29, 1910 in the seventh year of Our Pontificate.

PIUS X POPE.

PERSONAL

The Decennial Prize of Philology, conferred by the Royal Academy of Belgium, was awarded this year, June 22, to Rev. P. Delahaye, S.J., the head of the Bollandists. The judges, named by the government on the recommendation of the Academy, represented Catholic and Free Universities of Louvain and the Liberal Universities of Ghent and Liège. They were instructed to select from the works of greatest merit on the subject published within the last decade. The work for which Father Delahaye won the prize was "Synaxaire de l'Eglise grecque de Constantinople," a synthesis of unedited lives of Greek saints, which form part of the great manuscript library of the Bollandists at Brussels. Father Delahaye's "Legends of the Saints" has been translated into many languages, and besides his reputation for general historical scholarship, he is particularly noted as a Hellenist.

His Excellency Mgr. Falconio, the Apostolic Delegate, has a new and purely American title. He attended the great congress of Catholic Indians, held at Fort Yates, North Dakota, on June 23, 26, 27, 28, and was there formally designated by the spokesman of the assemblage, "Inyan Bosla," a Standing Rock. The Pope, in the Indian category, is the Great Rock. Father W. H. Ketcham, the Director of the Catholic Indian Bureau, was named "Wambli Wakita," or Watching Eagle, because of the care with which he has guarded the interests of the Red Men at Washington. The Congress was attended by four thousand delegates of the various Indian tribes, the Sioux largely predominating. In addition to the Apostolic Delegate Bishops Wehrle and Busch were also present, as well as a number of the Benedictine and Jesuit priests now laboring at the different reservation missions. Bishop Wehrle celebrated the Mass at the opening of the Congress, and the Rev. Jerome Hunt, O.S.B., preached a sermon in Sioux. On the

second day Bishop Busch pontificated, Bishop Wehrle confirmed a number of Indians and the Apostolic Delegate imparted the special blessing of the Pope. Rev. Martin Kenel, O.S.B., preached in Sioux. Father Ketcham was the celebrant on the third day, and the Rev. Henry Westropp, S.J., preached in Sioux.

During the sessions addresses were made by all the bishops and missionaries, and by a number of the Indian delegates. The women also had a day for themselves, during which delegates from their societies made addresses to the Apostolic Delegate in the Sioux and Dakota languages in answer to which he said: "In all my life I have never observed women speak with such eloquence and independence, and yet with such modesty. Truly I have not seen such faith in Israel." Many gifts were offered to him, among them \$100 for the Pope from the Dakotas. He expressed his admiration for their devotion and religious spirit, and promised to relate all he had seen and heard to the Holy Father in Rome.

On July 14 the Rev. Philip R. McDevitt, Superintendent of Parochial Schools in Philadelphia, celebrated the silver jubilee of his ordination. His clerical brethren, and his many friends wished to have a public demonstration in honor of the day, but Father McDevitt refused to allow it, because by permission of Archbishop Ryan, he had arranged to spend the anniversary with his venerable mother, who is ninety-three years old, and an invalid. He said Mass in her room and with a few relatives and intimate friends kept his silver jubilee by her bedside. In the afternoon, however, a number of his admirers among the priests and laity had him for a short time as their guest, and with appropriate eulogies and congratulations presented him with two generously filled purses, one from the diocesan priests and the other from the children of the schools. Father McDevitt, after thanking the donors, stated that he would hand the money over to the fund for the benefit of the Catholic Girls' High School.

OBITUARY

In the death of Elisha Francis Riggs the Catholic Church in America has sustained a grievous loss. He was a very perfect example of a type as yet far too rare amongst us—the highly educated, devout and zealous layman. Mr. Riggs was successful in those pursuits that the world most appreciates. The banking house established by his father, George W. Riggs, and carried on by himself and his associates, was reckoned so secure that it was sometimes said of it that while the United States Treasury might conceivably fail, Riggs' Bank, on

the opposite side of Pennsylvania Avenue, would always surely stand. He loved to surround himself with everything that could minister to his passionate love for literature and art. Yet he held all these things as cheap and worthless that he might gain Christ. Educated at first in the Academic classes of Gonzaga College, Washington, and afterwards at Oscott, in England, he was a favorable example of Catholic training. He added to the sincere piety imbibed from his excellent mother an intense love for the liturgy of the Church, for ecclesiastical art and music, and for everything conducive to the dignity and beauty of religious worship. Although a layman, he had the devotion of a religious and a degree of ecclesiastical erudition rare even among priests. While a financier and man of the world, he was as zealous for heavenly goods as a hermit of the desert. Mr. Riggs' benefactions to religious and educational purposes were unceasing. His extremely modest and retiring disposition, amounting to shyness, added to his sincere Christian humility, made him shun notoriety as earnestly as some philanthropists are said to seek it. The greatest monument to the memory of Elisha Francis Riggs is the exquisite Riggs Library of Georgetown University, built by him in 1889 in memory of his father, George W. Riggs, a convert to the Catholic Faith, and his eldest brother, Thomas Laurason Riggs. An annex to this library, increasing its capacity by almost one half and adding greatly to its beauty, had been completed shortly before Mr. Riggs' death.

To this eminent layman and typical Catholic gentleman may be most fitly applied the noble words of Ecclesiasticus: "Blessed is the rich man that is found without blemish, and that hath not gone after gold nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed; and could do evil things and hath not done them. Therefore are his goods established in the Lord and all the Church of the saints shall declare his alms." J. HAVENS RICHARDS, S.J.

Mrs. Elizabeth Waddington, wife of George Waddington, died on July 13 at Dongan Hills, Staten Island. Mrs. Waddington was the daughter of General Henry Van Rensselaer, U. S. A., and the sister of the late Rev. Henry Van Rensselaer, S.J. and like him a convert to Faith. Her mother was the daughter of Governor John Alsop King of New York. A sister of

Mrs. Waddington, Sister Dolores, of the Sisters of Charity, is Superior of St. Ann's Nursery, New York.

SCIENCE

In the *Astronomische Nachrichten*, No. 4420, Father J. Fényi, S.J., Director of the Haynald Observatory, Kalocsa, Hungary, says (in German):

"At the time of the passage of the earth through the tail of Halley's comet, we carefully watched the sky in Kalocsa under favorable conditions, during the whole of the night following the 18th of May, and also on the next one from midnight to daybreak. The sky was always entirely cloudless and apparently perfectly clear, but during the day there were scattered cirrus clouds. The stars were distinctly visible, and there was no indication of any unusual luminosity. During the first night not a single shooting star was seen, and during the second only one. A Benndorf apparatus, however, that registered atmospheric electricity, was unusually active on both days and nights, for which action the clear, quiet, and perfectly calm weather seemed to offer no provocation."

WILLIAM F. RIGGE, S.J.

In the recent death of Professor Giovanni V. Schiaparelli, the Italian astronomer, an interesting personage has been removed from the field of science. Born at Savignano, March 4, 1835, for more than one-half a century he devoted his energies to astronomical research at the Observatory of Milan. His first contribution to astronomical literature was his treatise on the identity between cometary and meteoric orbits. His fame will ever be closely associated with his painstaking attempts to interpret the enigmatic topography of the planet Mars. During the memorable opposition of the planet on September 5, 1877, he found that what had been taken for Martian continents were in reality agglomerations of islands separated from each other by a net work of so-called "canals." In 1881 and 1882 he observed that, in as many as twenty cases, these "canals" had suffered gemination. His initiative in this study has been warmly supported by some of the younger astronomers, notably Professor Percival Lowell, whose contributions to the "canal" theory are no less classical than those of his master.

* * *

An Italian ship construction company, it is stated, has succeeded in building a practical funnelless torpedo boat. The products of combustion are discharged, without being seen, by means of electric ventilators. On the trial trip steam was generated with as little difficulty as under ordinary circumstances. Russia, too, claims to have solved the same problem. The

Russian inventor, Schmidt by name, uses liquid fuel, and the combustion gases, which have an initial temperature of from 3,300 to 3,600 degrees F., and a temperature of 1,800 degrees F. when leaving the heating surface of the boilers. The gases are then led into a tube, a fine column of water is sprayed over them. This lowers the temperature of the gases to about 900 degrees F., whilst the water is converted into super-heated steam of the same temperature. The joint mixture of steam and gases of combustion is conducted into the upper part of the boiler, thence mixed with steam of the boiler and conveyed to cylinders. The efficiency of this last method is rated from 90 to 97 per cent of the heat produced by combustion of fuel.

* * *

Sir James Dewar's researches show that bacteria are proof against low temperatures. The bacteria chosen for the tests were those which cause luminosity in stale fish, etc. These were subjected to the temperature of liquid hydrogen, which approaches the absolute temperature (-273 degrees C.) within a few degrees. The cultures thus frozen forfeited their luminosity and to all appearances life was extinct. However, on the addition of heat all former characteristics fully reasserted themselves. Phosphorescent bacteria have survived these low temperatures for many weeks together.

* * *

At a recent convention of electricians the comparison of the enclosed and intensified arc for indoor lighting formed the subject of an interesting discussion. It was argued that because of the large size of the carbons used in the enclosed arc, the arc is apt to flutter about the edge of the electrode, thus yielding a more intensified light in one side of the lamp than in the other, and accordingly no uniformity. With the intensified arc this inconvenience is not experienced, for the electrodes are much smaller. For the same amount of current a higher incandescence is obtainable and consequently a greater and steadier light.

* * *

England has constructed the first coffer for the safekeeping of radium. Though the stoutest steel resists the passage of radium emanations as little as does plate glass ordinary sunlight, lead yet is proof against their passage. The outer part of the safe is then constructed of steel, making it burglar proof, while the core consists of a lead casing. Lest the accumulated rays be lost in opening the safe, two valves have been inserted directing the rays into mercury-filled tubes which will store them.

* * *

An ideal disinfectant is any such substance which is sufficiently active in all

micro-organisms, non-poisonous, inodorous, and easily soluble. The halogen derivatives, the chlorides and bromides of naphthol, partially meet these conditions. These compounds are the most active of all save corrosive sublimate, and are practically inodorous and non-poisonous. Tests have shown that an alkaline solution of tribromo-naphthol of one part in 250,000 kills staphylococci in two or three minutes, whereas a solution of lysol of one part to 1,000 does not kill in forty minutes.

F. TONDORF, S.J.

LETTER TO THE EDITOR

THE TIMES AND THE MANNERS.

To the Editor of AMERICA:

When I went to school the teacher of elocution was fond of reciting these lines:

"The old earth reels inebriate with guilt,

And Vice grown bold laughs Innocence to scorn.

The thirst for gold has made men demons."

That was some years ago—more than it is comfortable to admit now, but there are folks who might say that the poetry would not be out of place as a present day picture. Certainly if one were guided by an indictment framed on common report it might be true. But are we so much worse than the generation or two that preceded us?

In "Brownson's Middle Life," I find a letter written to the great philosopher, on December 15, 1848, from Mt. St. Mary's, Emmitsburg, by its then president, the Rev. Dr. John McCaffrey, a cleric of ripe learning and sound judgment, in which that distinguished educator asserts:—

"Our whole system of mercantile business is one of fraud—all candid merchants will acknowledge it. Custom-house oaths are proverbial. Doctors murder the unborn infant. Lawyers plead any case and use any plea. All things are fair in politics. Governments must sustain themselves by falsehood and crime. Jurors swear to try a man according to the law and the facts and yet decide against both from conscientious scruples. The world is flooded with demoralizing books. Parental authority is almost extinct. Opinion governs all."

Really we don't seem to be very much worse than this, and who would believe that it was told of our well-beloved country sixty-two years ago!

M. F. T.

Brooklyn, July 14.